

The Pañcatantra of Durgasiṃha¹⁾).

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On pp. 772 ff. of ZDMG., Vol. 60, Prof. HERTEL has given a list of the MSS. and printed editions, found in the Madras Oriental Manuscripts Library, of versions of the Pañca.

1) The following abbreviations have been used in the course of this article:

- BK.: for the Bṛhatkathā of Guṇāḍhya.
BKM.: for the Bṛhatkathāmañjarī of Kṣemendra.
BKSS.: for the Bṛhatkathāślokaśaṃgraha of Budhasvāmin.
Dharma.: for Dharma-Paṇḍita, author of a Sanskrit version of the Pañcatantra, and also for that Pañcatantra version.
Du.: for the Pañcatantra version of Durgasiṃha,
Durga.: for Durgasiṃha, author of the above.
Hit.: for the Hitopadeśa.
KM.: for Kathāmukha.
Ks.: for Kṣemendra, author of BKM., and also for the Pañcatantra version contained in BKM.
KSS.: for the Kathāsaritsāgara of Somadeva.
MT.: for the Mulla Tantei.
Pa.: for the original Pahlavi translation of the Pañcatantra and also for the Syrian and Arabic versions derived from it.
Pañca.: for the Pañcatantra, and also for HERTEL's Das Pañcatantra. Seine Geschichte und Verbreitung.
Pn.: for Pūrṇabhadra, author of a Sanskrit version of the Pañca, and also for that Pañca. version (HERTEL's ed.).
PR.: for the Pañcatantra Reconstructed of Prof. Franklin EDGERTON.
So.: for Somadeva, author of KSS., and also for the Pañca. version contained in KSS.
SP.: for the Southern Pañcatantra (HERTEL's edition).
Spl.: for the so-called textus simplicior of the Pañca. (edited by BÜHLER and KIELHORN).
T. and Tantra.: for the Tantrākhyāyika (HERTEL's editio princeps).

written in Tamil, Kannaḍa or Canarese, Telugu and Malayalam languages; and on p. 773 (and also on p. 292 ff. of his Pañca.) he has given a list of the names of the authors of these versions, and amongst them that of Durga as the author
 5 of a Kannaḍa version of the Pañca. This Durga is perhaps identical with Durgasimha who is the author of a Kannaḍa version of the Pañca. which was written in the 11th century A. D. and which was published in 1898 in Mysore by Messrs. S. G. Narasimhāchār and M. A. Rāmānuja Iyengar as No. 23
 10 of the Karpātaka-kāvya-mañjarī Series. And since the exploitation of the Indian vernacular versions of the Pañca. is, as HERTEL has justly remarked (l. c. p. 775) of great importance to the history of comparative as well as Indian literature, and since Chap. IX of HERTEL'S Pañca. gives, because of HERTEL'S
 15 ignorance of South Indian languages, an account based on secondhand sources of some Tamil versions only, I propose to give in this article a detailed account of Durga's version of the Pañca. based on the above-mentioned edition and hope to follow it later with accounts of other Pañca. versions
 20 known to me written in Kannaḍa and other Dravidian languages.

Durga's Pañca. is, like most of the Sanskrit versions, written in prose, but contains like them many stanzas—457 written in Kannaḍa and 198 that are written in Sanskrit and quoted from the Sanskrit original of this version. These
 25 Sanskrit stanzas are all reproduced below; and it seems to me, and I hope to show it on another occasion, that the readings of some of them are nearer to the reading of the original Pañca., than those of the Sanskrit versions known to us.

30 For purposes of analysis, this Pañca. may conveniently be divided into three parts.

The first part (pages 1—13) consists of Durga's introduction to his book. In it, the author, after the usual benedictory stanzas addressed to Viṣṇu (1), Śiva (2), Brahmā (3), Saras-
 35 vatī (4), the Moon (5), Manmatha (6), the Sun (7), Gaṇēśa (8) and Durgā (9), praises in order the (Sanskrit) poets headed by Vālmiki and Vyāsa (10), the writers on *Nītiśāstra*, namely,

Nābheya¹), the minister of the gods (i. e. Brhaspati), Bhīṣma, Uddhava, Manu, Viśālākṣa, Ibhadanta, Kubera and Ajātapriyaputra (11), Viṣṇugupta the most learned in *Nītiśāstra* who deprived the Nandas of sovereignty and bestowed it on Candragupta (12), Guṇāḍhya whose poetry, characterised by *mārdava*, *mādhurya*, *gāmbhīrya* and *prasāda*, even Brahmā cannot adequately extol (13), Vararuci who pleased Gaṅgā with his words (i. e. poetry) and brought the beautiful bracelet set with gems²) (14), Kālidāsa who is praised by all the poets (15), Bāṇa, the crest-jewel of excellent poets on whom King Harṣa¹⁰ bestowed the title of *kavi-cakravartī*³) (16), Mayūra who pleased the Sun with his poems (17); Dhanañjaya, the favourite of the goddess of speech, who was praised by all poets for his *Rāghavapāṇḍavīya* (18); Māmana, Kumāra, Udbhata, Bhīma, Bhavabhūti, Bhāravi, Bhaṭṭi, Māgha, Rājaśekhara and Kā-¹⁵ mandaka (19) and Daṇḍin (20).

The eight stanzas that follow next are devoted to the praises, in order, of the following Kannaḍa poets namely, Śrīvijaya whose *Kavimārga* is like a mirror and a torch to other poets (21); Kannamayya who wrote the excellent²⁰ *Mālavimādhava* (22); the excellent poets Asaga, Manasiya and Candrabhaṭṭa (23); Ponna on whom King Kṛṣṇa (i. e. the Rāṣṭrakūṭa Kṛṣṇa III A. D. 945—956) bestowed the title of *kavi-cakravartī*⁴) (24); Pampa whom learned men praise for

1) i. e., Rṣabha or Ādinātha the first of the 24 Tīrthakaras. According to Jaina tradition (see for instance Hemacandra's *Lagh-arhannītisāra*) the *Arthasāstra* was first promulgated and taught by Rṣabha.

2) I do not know what incident in the life of Vararuci is alluded to here.

3) This information is new. We know from other sources that Bāṇa was the court-poet of king Harṣa of Kanauj; but that the king conferred on him the title of *kavi-cakravartin*, we learn for the first time from Du. only.

4) The final -n in *cakravartin*, *sandhi-vigrahin*, *Nāgavarman* and similar words is lost in Kannaḍa and these words assume the form *cakravarti*, *sandhi-vigrahi* and *Nāgavarma* respectively. I have, in this paper, reproduced such words in their Kannaḍa forms without adding a final -n.

his works in Kannaḍa and Sanskrit (25); the *daṇḍanāyaka* Gajāṅkuśa who gained the repute of excelling Brahmā in the use of words (26); Kavitāvilāsa who was reputed to surpass Manu and Vyāsa (27); and Mādirāja, the best of sages, poets, readers, dialecticians and orators, who revised Durga's work (28).

Then follow 32 stanzas with two prose passages interspersed between which praise Durga's master, parents and others and relate how Durga came to write this work. I give here below, in a very condensed form, a translation of these, remarking at the same time that I have sometimes translated Durga's words in full without any condensation and that such passages are printed in italics.

On this earth there flourished the *glorious* Jagadēkamalla, the crest-jewel of emperors, who was the refuge of kings who had fled to him for shelter and whose fame had reached the ten quarters. He was the self-chosen bridegroom of Lakṣmī and a Vidyādhara in respect of fame. The king Jayasiṃha was the abode of truth and an ornament to the family of Satyāśraya. He was Rāma himself in the use of the bow, excelled Rāma who killed the kings of this earth twenty-one times, was like Trivikrama (i. e. Viṣṇu) in respect of valour and was a devastating fire to the Cōḷas.

A bee at the lotus of his feet (i. e., one of his dependents,) was the *daṇḍanāyaka* Cakravartī, the best of generals, who was known also as Gaṇḍa-bhūriśraya and Siṃha-sannāha.

Kumāra-svāmi, thus famous, having gladly conferred the office on him, Durga became the *sandhi-vigrahi* (minister for peace and war) of the emperor.

The birth-place of Durga, the new abode of all virtues is the Kisukāḍ¹) district which is an ornament to the Karṇāṭaka (i. e. Kannaḍa) country. In this division is the *agrahāra* named Sayyaḍi which is preeminent on this earth on account

1) i. e. the present Badāmi tāluka of the Bijāpūr District; see p. 305 of FLEET's *Dynasties of the Kanarese Districts in Bombay Gazetteer* (1896) Vol. I, Part II. The district contained seventy units and is mentioned frequently in inscriptions as 'Kisukāḍ seventy'

of its beautiful temples, of the many sacrifices which are celebrated by the Brāhmaṇas resident therein, and also of the wise men, learned men and excellent poets that live there¹).

In this *agrahāra*, there lived that best of Brāhmaṇas, Durgamayya (i. e., Durgasiṃha) born in the lineage of Gautama, 5 who was a devotee of Nārāyaṇa and learned in *tarka*, *vyākaraṇa*, *kāvya*, *nāṭaka*, *Bharata*, *Vātsyāyana* and other sciences, and who had learnt the Vedas and performed many sacrifices. He had a son named Iśvarārya who married *Revāmbikā* or *Revakabbe*: and to them was born 10 *Durgasiṃha*. This Durga was extolled by the learned as an example of blameless conduct, the receptacle of spreading fame, a *Hanumān* in the execution of his master's work, a resplendent ornament to his family, a ship by which his friends and good men could cross over the ocean-like army. 15 He was praised by the world as the abode of wisdom, a mine, of virtues, the seat of purity, the receptacle of shrewdness, the lord of fair speech and propriety, the resting-place of valour, the aim of *Dharma*, the source of modest behaviour and of truth. An ocean of modesty, a *Kalpa* tree (in ful- 20 filling the desires) of good people, a follower of truth, a sun amongst Brāhmaṇas — thus was he praised, this Durga whose fame had mounted up to the sky, and who was a worshipper of Śiva and the patron of men of letters. In the performance of tasks beneficial to his master, he was preeminent in this 25 world and was two, three, four, and five times as efficient as *Brahmā*, *Gaṇeśa*, *Hanumān* and *Garuḍa*. "When it is said that his deity was that supreme god Śiva, his preceptor the great *yogi* Śaṅkarabhaṭṭa and his master *Siṃha* (i. e. *Jaya-siṃha*), the ornament of emperors, what more can I say in 30 praise of Durga?". Being thus jubilantly praised by the

1) This is not a mere conventional description. For we know of at least one well-known Kannaḍa writer, namely, Nāgavarma, author of the Kannaḍa *Kādambarī*, *Chandōmbudhi*, *Kāvyaśālākhaṇa*, and *Vastukōśa*, who belonged to Sayyaḍi. This Nāgavarma held the position of *kaṭa-kōpādhyāya* in the court of Durga's master *Jayasīṃha II* or *Jagadēkamalla I*, and was thus a contemporary of Durga.

world, as many learned men, after due consideration, insisted on my writing, I shall, through their grace¹) —

On the top of the high and very beautiful white mountain, the beneficent Śiva, lord of Girijā (daughter of the mountain),
5 darling of the celestial river, god of gods and conferrer of boons, whose lotus-like feet were rubbed by the jewelled crowns of all the immortals, lived with liking in the form of Ardhā-nāriśvara (half man and half woman) in a manner that would make known the condition natural to a householder's
10 life²) [59].

To the Supreme Lord who was thus living, the Daughter of the the king of mountains, said, folding her lotus-like hands, 'Lord, you must relate to me some new story'; whereupon, Śiva, with a smile playing on his lotus-like mouth, began to
15 relate new stories to Pārvatī, when Puṣpadanta, chief of the gaṇas, being present at that story-party heard them, and was for some reason born in the world of men as the excellent poet Guṇādhyā. Becoming the court-poet of the emperor Śālivāhana, he 'told' in the Paisācī language the stories that
20 Śiva related to Pārvatī in the form of 'Great Stories' (Brhat-kathā). From this ocean of stories, the Brāhmaṇa Vasubhāga selected five gems, and 'told' them, under the name of Pañcatantra and with a view to benefit all people of the world.

— therefore,

25 compose in Kannaḍa, so as to be new in the world, (a version of) the Pañcatantra of Vasubhāga-bhaṭṭa, which is beneficent to kings and is praised by learned people [60].

This story is as follows:

The second part (pages 13—21) consists of the Kathā-
30 mukha or the introduction that is found prefixed to the Pañca. story in Tantra, Spl. and Pn. This is, briefly, as follows:—

In the Bhāratavarṣa of Jambū-dvīpa is the country known as Dākṣiṇātya (Southern Country). In it is the city of Mahilārūpya in which ruled the king Amaraśakti. He had

1) The rest of the sentence follows below after 21 lines.

2) Read *varadaṃ saṃsāra-siddha-sthitiyam* in pāda c instead of *varadaṃ saṃsiddha°* as printed.

three sons named Anēkaśakti, Vasuśakti and Rudraśakti, in whom were no virtues, who were rude, hard-hearted and devoted to indulgence in all kinds of play. One day when the king was holding his court and was in the midst of his ministers, the purohita (chaplain), the chancellor of the 5 exchequer, the chamberlain, the chief of the army, the minister for peace and war, and other chief officers and feudatories, he saw entering the court-hall his three sons who were fantastically dressed owing to the intoxication caused by youth, who were averse to the study of *Nītiśāstra*, who were 10 far from tasting the nectar, namely, the service of the old, who were addicted to the company of ill-mannered rogues, rakes, buffoons and such like, and who were quite devoid of discrimination. And he said: "I have spoiled these boys by not having them educated in their childhood and by letting 15 them loose and free. Now if I continue in this manner they will become unruly and amenable to enemies' counsels; therefore I must make them educated and well-behaved. For it is well said in the *Nītiśāstra*:

avinaya-ratam antarānabhijñam
vaśam avaśam hi nayanti vidviṣaḥ |
śruta-vinaya-nidhiṃ samāśritaṃ taṃ
tanum api naiti parābhavaḥ kvacit ||¹). 20

Besides, though single-handed, Candragupta, the ornament of kings, conquered the earth after defeating his enemies and 25 became, with the four kinds of army, firmly rooted in the kingdom of his ancestors because he followed the teachings of *Nītiśāstra*: the evil-minded Duryodhana, though powerful, came to an evil end because of once transgressing the teachings of *Nītiśāstra* [60]. 30

1) "Foes acquire influence, even against his will, over a person who is always unruly and does not perceive his own weaknesses. Even the smallest reverse never overtakes him if he is depending on one who is a treasure-house of learning and good conduct". The stanza seems to be corrupt; and I have, in my translation, assumed that *tanum api* in pāda d is a mistake for *tanur api*.

"Now these are devoid of learning and I cannot therefore make them capable of ruling over the whole earth bounded by the ocean that is now under my sway. If therefore there is any one who will make them educated and well behaved, I shall give to him whatever he may ask". Saying thus he looked at the learned men that were present in his court, whereupon one of them, a harsh-speaking and ill-mannered Brāhmaṇa said: "These your sons are intoxicated with the wine of youth and are very fickle-minded. To make them learned in Nītiśāstra is like training an old horse". Hearing this, the noble-looking Brāhmaṇa Vasubhāga who knew the quintessence of all sciences, who had successfully undergone the four kinds of tests, who was superior in intellect, and whose fame had spread far due to his many pupils, retorted: "The current saying that however much a man may read, his intelligence corresponds to his brains, is exemplified in you. The saying of the Purāṇas —

svabhāvam anuvartante pāṇḍityaṃ kiṃ kariṣyati |¹)

cannot be false. When parrots, minas and other birds even are capable of benefitting by instruction, how, O fool, can one say that men cannot so benefit? Therefore keep silent". He then turned towards the king and said: "Sire, within six months I shall make your three stupid sons proficient in the kingly science (of Nītiśāstra). This is the truth; and if I cannot do so, I shall depart to the forest to practise austerities". Amaraśakti was overjoyed at this solemn declaration of Vasubhāga-bhaṭṭa and made over the princes to him. Vasubhāga-bhaṭṭa took them in hand and, on an auspicious day, in an auspicious time, began to teach them; whereupon the princes became fretful, would not give ear to what he said, forgot immediately what they heard, and would not submit themselves to be instructed. Seeing this, Vasubhāga-bhaṭṭa became anxious, and deliberating said to himself, 'What does it matter?' and related the following story:

1) "(Creatures but) follow their nature. Of what avail is learning"?

"In a jungle, a jackal, once, going in search of food, saw a dead ox and hastily entering into the corpse through the anal orifice began to eat, when, owing to the great heat, its skin became dry and closed the orifice. The jackal being thus prevented from getting out, became anxious when the 5 outcastes of the town passing with their dogs, saw the dead ox and began to carry its body away on a pole. The jackal that was in despair thought of a plan and said: "O ye outcastes, I, that am a good Brāhmaṇa, have entered into the belly of this ox in order to get rid of a sin. Do ye there- 10 fore pour some hot water on the buttocks of this ox and then station yourselves at a distance". The *caṇḍālas* became afraid and pouring some boiling water, said, "Your reverence, please go away now". The jackal then said, "O *caṇḍālas*, I have assumed another form and therefore if the dogs that are 15 with you, seeing me, fall on and bite me, the sin of it will be upon you. Therefore wind around your ears the cords by which you lead the dogs". The *caṇḍālas* did so when the jackal came out and began to run. The dogs seeing it, began to pull and strain at the leash when the *caṇḍālas*, for fear 20 that their ears would be torn, held them back and unwound the cords. This took some time and in the mean-while the jackal ran away and entered his cave".

The princes hearing this asked him to relate another such story, when Vasubhāga-bhaṭṭa, saying to himself, 'These 25 boys are fond of play: I shall therefore instruct them in this manner', said, "In that case, if you can repeat to me this story, I shall relate to you any number of such stories". The princes said, 'Very good, we will do so', and retiring together, all three, to a place, they went over the story in detail and 30 then repeated it to him. Thereupon Vasubhāga-bhaṭṭa rejoiced much that his object was realised; and he related to them five stories that served as means for the understanding of the teachings of *Arthaśāstra*, and instructing the princes in this way, reformed them at the same time and attained his 35 object. These are — *bheda*, *parīkṣā*, *viśvāsa*, *vañcana* and *mitrakārya* as said in the following verse:

*bhedaḥ parīkṣā viśvāsaḥ caturthaṃ vañcanaṃ tathā |
mitrakāryaṃ ca pañcaite kathās tantrārtha-saṅjñakāḥ ||*¹⁾

Bheda is the sowing of dissension amongst close friends by means of fraud and deceit. *Parīkṣā* is teaching that no task should be performed without due deliberation. *Viśvāsa* is inducing people to trust who do not in the least do so and thus winning their confidence; *vañcana* is the understanding of the intentions of others and outwitting them; and *mitrakārya* is making all others our friends and well-wishers. These are the five Tantras. The first of these is concerned with the sowing of dissension and is as follows:

The third part (pp. 211—312) consists of the Pañcatantra proper or the five Tantras²⁾. The frame-stories and other stories related in them are as follow:

- 15 Tantra I. Frame-story: Lion, Bull and Jackals: City Ujjayinī; merchant Vardhamāna; goes to Madhurā; bullocks Nandaka and Sañjivaka; latter abandoned goes to the bank of the Yamunā. The jackals are named Karaṭaka and Davanaka. (cf. T., book I).
- 20 *1. Story of Kacadruma.
2. Ape and wedge: city Girinagara; king Suśarmā (cf. I, 1)³⁾. (The portion of the frame-story that follows the above mentions the wild buffalo Subhadra as the Mahāpratīhāra or chief door-keeper or secretary of the lion Piṅgalaka).
- 25 3. Jackal and speaking cave: jackal named Upāyanipuṇa (cf. Pn. III, 15; Tantra, app. III).
4. Jackal and drum: jackal named Mahābhīru (cf. I, 2).

1) "*Bheda* (causing of disunion), *parīkṣā* (scrutiny), *viśvāsa* (confidence): fourth, *vañcana* (deceit) and *mitra-kārya* (making of friends)—these are the five stories known as tantras".

2) In addition, Durga has added two Kannaḍa stanzas each, as a sort of summary, at the end of the first four books; and he has likewise added two Kannaḍa stanzas each at the beginning of the last four books. At the end of the fifth book, he has added seven stanzas in praise of himself, followed by two of a benedictory nature.

3) i. e. I, 1 of T., and similiary in what follows when no other Pañca. version is expressly mentioned.

- * 5. Story related by Sañjīvaka (Sañjīvaka's and Piṅgalaka's former births).
- * 6. Vararuci and the *brahmarākṣasa* (ogre).
- * 7. Vyāsa and Vālmiki.
 - 8 a. Monk and swindler: monk Dēvaśarma in country Ābhīla 5
and town Krauñcapura; disciple Āṣaḍhabhūti who steals
money when Dēvaśarma is engaged in meditation.
 - 8 b. Rams and jackal.
 - 8 c. Cuckold weaver and barber's wife (cf. I, 3 a, b, c).
 - 9. Crows and serpent (cf. I, 4). 10
 - 10. Heron, fishes and crab (cf. I, 5).
 - 11. Lion and hare: hare named Dīrghakarṇa (cf. I, 6).
- *12. Monkey and ungrateful hunter.
 - 13. Grateful animals and ungrateful man: hunter named
Kambalaka; monkey named Capalaka; Brāhmaṇa named 15
Śivabhūti; hunter Kambalaka lives in town Padmanagara
(cf. Pn. I, 9).
 - 14. The two parrots (cf. Pn. I, 29).
 - 15. Louse and bug: king Rajendracandra of Kauśāmbī; louse
Mandavisarpiṇī and bug Ḍuṇḍuka (cf. I, 7). 20
- *16. Black serpent and non-poisonous serpents.
 - 17. Swan and owl: swan Sumitra; owl named Kanakākṣa
(cf. Pn. I, 12).
 - 18. Camel and lion's retainers: lion Madotkṣa; camel Kathaka
(cf. I, 9). 25
- *19. The monkey Nālījaṅgha and Gautama.
- 20. The Brāhmaṇa and the rogues (cf. III, 5).
- 21. Strand-birds and the sea: male bird named Caṇḍaparā-
krama; female named Madhurālāpā (cf. I, 10).
- 22. The swans and tortoise: tortoise named Vācāla (cf. I, 11). 30
- *23. Devadatta and the procuress.
- *24. Daughter-in-law and mother-in-law.
- 25. The three fishes (cf. I, 12).
- *26. Rāvaṇa and Vibhīṣaṇa.

27. Duṣṭabuddhi and Dharmabuddhi: town Madhurā; Duṣṭabuddhi's father named Prēmamati (cf. I, 15).

28. Heron, serpent and mongoose (cf. I, 16).

*29. Maidservant, ram and monkeys.

5 II. Frame-story — The Brāhmaṇa and the mongoose (cf. T., book V): town Śōbhāvati; Brāhmaṇa named Devaśarma; wife named Yajñadattā.

1. Somaśarma's father: town Dharmavatī; Brāhmaṇa named Nāgaśarma (cf. V. 1).

10 2. The merchant who killed the monks: town Bhadrapura; merchant, Dāridryabhūti's son Dhanadatta (cf. V, 2).

* 3. The story of Ajita.

* 4. The story of old Gautamī.

III. Frame-story — War between crows and owls: owl-
15 king named Arimardana living in Añjanagiri; his four ministers named Raktākṣa, Krūrākṣa, Jihmākṣa and Dṛpadākṣa (cf. T., book III).

1. Birds elect king (cf. III, 1).

2. Tiger, partridge and hare (cf. III, 4).

20 * 3. Story of Nārāyaṇabhaṭṭa.

* 4. Story of Śiśupāla.

5. Ape, glow-worm and officious bird (cf. 1, 14).

6. Ape and bird's nest (cf. Pn. IV, 9).

7. Self-sacrificing dove (cf. Pn. III, 8).

25 8. Brāhmaṇa, thief and brahma-rākṣasa: town Ujjayanī; Brāhmaṇa named Subrahmaṇya (cf. III, 6).

* 9. Story of Tuṅgabhuja.

*10. Story of the magician and the dead tiger.

11. The mouse-maiden: sage named Yajña (cf. III, 9).

30 *12. Dūrvāsa and dog.

13. Serpent carries frogs: king of frogs named Jalapāla (cf. III, 10).

14. The Butter-blind Brāhmaṇa: town Vardhamāna; Brāhmaṇa named Viṣṇuśarma; his wife Durmati (cf. Pn. III, 17).

IV. Frame-story — Ape and crocodile: ape named Kṛṣṇa-vadana; ousted by Kakudbali; crocodile, Krakāca; its wife Sukathā (cf. T., book IV).

1. Ass without heart and ears: lion named Amitavikrama (cf. IV, 2).

5

V. Frame-story — Mouse, crow, tortoise and deer (cf. T., book II).

1. Old bird's advice (cf. III, 11).
2. Mice free elephant (cf. Pn. II, 8).
3. Brāhmaṇa, crab and crow (cf. Spl. V, 15).
4. Two monks: town Kāñcīpura; monks Bittikaṇṇa and Bṛhaspati (cf. II, 1).
5. The too miserly jackal (cf. II, 3).
- *6. The croaking frog.

10

The titles of the Pañca. stories that are met with for the first time in this version are marked above with an asterisk. They are so marked in the comparative table also (Table I) that I give below on pp. 268 and that shows the correspondences of the stories in Du with those in T., SP., Spl. and Pn.

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In the light of this comparative table, the stories of Du. may be grouped into four classes: —

Class A—comprising the following stories that are peculiar to Du. and are not found in T., SP., Spl. or Pn., namely, KM. 1; I. 1, 5, 6, 7, 12, 16, 19, 23, 24, 26, 29; II. 3, 4; 25 III. 3, 4, 9, 10, 12; and V. 6;

Class B—comprising those that are common to Du. T., SP., Spl. and Pn., namely, the frame-stories of books I, II, III, IV, V; Du. I. 2, 4, 8—10, 11, 15, 18, 20—22, 25, 27, 28; II. 1, 2; III. 1, 2, 5, 11, 13; IV. 1; V. 4 and 5;

30

Class C—comprising the stories that are common to Du. and Pn. only, not being found in T., SP. or Spl., namely, Du. I. 13, 14, 17; III. 7, 14; and V. 2; and

Class D—comprising the remaining stories, namely, Du. I. 3; III. 6, 8; V. 1 and 3.

35

Of these, I give below the synopses of those belonging to class A:

Table I.

Durga's Pañcatantra.	T.	SP.	Spl.	Pn.
KM.	KM.	KM.	KM.	KM.
*KM. 1.	—	—	—	—
Tantra I.	I.	I.	I.	I.
Frame-story: Lion and Bull.	Frame	Frame	Frame	Frame
* 1. Story of Kacadruma.	—	—	—	—
2. Ape and Wedge.	1	1	1	1
3. Jackal and Speaking Cave.	III. 11	—	III. 4	III. 15
4. Jackal and Drum.	2	2	2	2
* 5. Story of Sañjivaka's and Piūga-laka's former births.	—	—	—	—
* 6. Vararuci and ogre	—	—	—	—
* 7. Vyāsa and Vālmiki.	—	—	—	—
8. The Three Self-caused Mishaps.	3	3	4	4
9. Crow and Serpent.	4	4	6	5
10. Crane and Crab.	5	5	7	6
11. Hare and Lion.	6	6	8	7
*12. Monkey and ungrateful Hunter.	—	—	—	—
13. Grateful Animals and ungrateful Man.	—	—	—	9
14. The Two Parrots.	—	—	—	29
15. Louse and Bug.	7	7	9	10
*16. The Black Serpent and non-poisonous Serpents.	—	—	—	—
17. Swan and Owl.	—	—	—	12
18. Lion's Retainers and Camel.	9	8	11	13
*19. The ape Nālījaṅgha.	—	—	—	—
20. Rogues and Brāhmaṇa.	III. 5	III. 5	III. 3	III. 4
21. Strand-birds and Sea.	10	9	12	15
22. Swans and Tortoise.	11	10	13	16
*23. Devadatta and Procuress.	—	—	—	—

Durga's Pañcatantra.	T.	SP.	Spl.	Pn.
*24. Daughter-in-law and Mother-in-law.	—	—	—	—
25. The three Fishes.	12	11	14	17
*26. Rāvaṇa and Vibhīṣaṇa.	—	—	—	—
27. Duṣṭabuddhi and Dharmabuddhi.	15	14	19	26
28. Mongoose and Crane's eggs.	16	15	20	27
*29. Quarrel between maid-servant and Ram.	—	—	—	—
Tantra II.	V.	V.	V.	V.
Frame: Brāhmaṇa and Mongoose.	Frame	Frame	1	1
1. Somaśarma's Father.	1	1	9	7
2. The two Murderers.	2	2	Frame	Frame
* 3. Story of Ajita.	—	—	—	—
* 4. Story of Old Gautamī.	—	—	—	—
Tantra III.	III.	III.	III.	III.
Frame: Crows and Owls.	Frame	Frame	—	Frame
1. Birds elect king.	2	2	Frame	1
2. Tiger, Partridge and Hare.	4	4	2	3
* 3. Story of Nārāyaṇa-bhaṭṭa.	—	—	—	—
* 4. Story of Śiśupāla.	—	—	—	—
5. Ape, Glowworm and Bird.	I. 14	I. 13	I. 17	I. 25
6. Ape and Bird's nest.	—	—	IV. 12	IV. 19
7. Dove gives up his own life for hunter	—	—	—	8
8. Brāhmaṇa, Thief and Ogre.	6	7	—	10
* 9. Tuṅgabhuja and Lion.	—	—	—	—
*10. Snake-charmer and dead Tiger.	—	—	—	—
11. The mouse-maiden.	9	9	IV. 8	13
*12. Dūrvāsa and Dog.	—	—	—	—
13. Serpent carries Frogs.	10	10	9	16
14. The butter-blind Brāhmaṇa.	—	—	—	17

Durga's Pañcatantra.	T.	SP.	Spl.	Pn.
Tantra IV.	IV.	IV.	IV.	IV.
Frame: Ape and Crocodile.	Frame	Frame	Frame	Frame
1. Ass without Heart and Ears.	2	1	2	2
Tantra V.	II.	II.	II.	II.
Frame: Crow, Mouse, Tortoise and Deer.	Frame	Frame	Frame	Frame
1. Old bird saves others through his advice.	III. 11	—	—	I. 19
2. Mice free Elephant.	—	—	—	II. 8
3. Brāhmaṇa, Crab and Crow.	—	—	V. 15	—
4. The two Monks.	II. 1	II. 1	II. 1	II. 1
5. The Miserly Jackal.	II. 3	II. 3	II. 3	II. 4
*6. Story of the Frog.	—	—	—	—

I. 1. Story of Kacadruma.

King Mahādruma had a son named Kacadruma who did not in his boyhood cultivate the society of his elders but associated with evil-living men and was a slave to the seven kinds of *vyasana*. He became king after his father's death and being ignorant of the teachings of Nitiśāstra he did not consider things well and therefore lost the services of the *purohita* (chaplain), chamberlain, chancellor of the exchequer, commander of the army, the ministers and many other chief officers and feudatories that were well disposed towards him. He then bestowed these offices on the rascally crew that were his playmates, and being intoxicated on account of his vast inherited wealth he turned his face away from *dharma*, became addicted to sensual pleasures, got money by unfair means, sequestered the lands that had been granted by previous kings to Brāhmaṇas, temples and *agrahāras*, harassed the good and pleased the wicked. On various pretexts he plundered the great merchants and old officers and distributed the spoils among his rascally servants. Thus out of the seven members (*saptāṅga*) there

remained¹⁾ only one. Seeing this, and the disturbed state of the kingdom, his cousin Simhabala attacked it. The old servants, friends, soldiers and frontiersmen that had already been disgraced, now stood aloof; and many of his rascally servants ran away and some joined the enemy. The foolish Kacadruma having thus been abandoned by all, was captured by the enemy.

I. 5. Story related by Sañjīvaka to Piṅgalaka.

In a former birth you were born in the city of Māyāpura as king Simhavarma. After ruling for some time you became 10 disgusted with family life and retired to the forest. Seeing there an ascetic standing in the midst of five fires, you began to do likewise without receiving instructions from a teacher. You were thus scorched by the five fires and your mind remained impure. Dying thus when your anger was ablaze 15 and in murky meditation, you have been born as a great valiant lion.

I too lived for some time in the forest practising austerities until the dawn of wisdom in me; but the result of former evil deeds had not yet worked itself out, when, disobeying for once the orders of the teacher I looked at an ascetic's daughter with eyes of love. Seeing this, he became angry and uttered a curse that I should be born as a beast. I, afraid, humbly prayed to him that I may be born in the house of a virtuous person and that I should have a remem- 25 brance of my past birth. My teacher kindly assented to it and I was born as an ox in the house of Vardhamāna who always follows the clear path of virtue; and I am thus acquainted with what is *dharma* and what is not.

I. 6. Vararuci and the brahma-rākṣasa. 30

The sage Vararuci who was wandering and visiting holy places was once passing through the Daṇḍaka forest when a *brahmarākṣasa* (ogre) saw him and desiring to eat him approa-

1) Namely, the king. The other six members (known also as *prakṛti* or element) are the minister, ally, treasury, kingdom, fortress and army.

ched. Seizing hold of his hand he asked: "What is the way? What is the news? Who is happy? and who is served?" Vararuci understanding his intention replied:

"Abstaining from the taking of life and of what belongs to others; truth in speech; making gifts in time according to one's ability; dumbness in the matter of speaking about others' wives; damming the torrent of greed; humility towards teachers and compassion towards all beings; this is the way to well-being".

10 "The news is that Time is cooking all creatures in the great pot known as the world with the sun and fire as fire-wood and months and seasons as his ladle".

"He, O night-walker, is happy, who has no debts, who is not the servant of anyone, and who has a dish of vegetables
15 once in five or six days".

"He is served who has one wife, three sons, two ploughs, a pair of oxen, and ten milch-cows, and lives in the centre of kingdom on fertile land".

I. 7. Vyāsa and Vālmiki.

20 The sage Vālmiki, when he foresaw the Rāmāyaṇa (the life of Rāma) and described it in detail, ordained that in future no one should describe foreseen events. When therefore Vyāsa foresaw the events of the Mahābhārata story, he went to Vālmiki and bending low before him in humility said with
25 folded hands, "Your reverence, I have seen a story that is a means to the attainment of *dharma*, *artha*, *kāma* and *mokṣa*. Please permit me to describe it in a poem". The poet reflected for some time and then asked, "In that case say what *dharma* is". Vyāsa replied, "Hear the quintessence of *dharma* and
30 ponder over it: one should not do to others what one does not want others to do unto one's self".

I. 12. Monkey and ungrateful hunter.

In the Kāmyaka forest lived a hunter named Kathaka. One day he went a-hunting and seeing an aged tiger aimed
35 an arrow at it and missed it. Being then pursued by it, he ran swiftly and took hold of the low-hanging roots of a

banyan tree which was the abode of a troop of monkeys. At that time a monkey came swiftly to him and saying, 'Be not afraid', took hold of his hand and drew him up. Seeing this the old tiger said, "O monkey, do not draw up this hunter so as to be beyond my reach. He is a great sinner and very treacherous. He will be faithful to you for as long as it suits him and no longer. Therefore push him down so that I may kill and eat him". The monkey hearing this became angry and said: "I am not going to throw over to you the hunter who has taken refuge with me. Return therefore by the way you came". The tiger then said: "O monkey, that are ignorant of the teachings of *Nitiśāstra*, if you will not listen to me and if you will make friends with this wicked man, you will meet the same fate as did Śivabhūti when he made friends with Kambalaka". The monkey asked, "What was that?" The tiger said: (*here follows the story of The Grateful Animals and Ungrateful Man*) "Therefore do not trust this evil person but push him down". The monkey replied: "I shall in no case push him down; depart hence"; and the tiger accordingly went away. There-after the monkey 20 thinking that the hunter was hungry went to bring some fruits; whereupon the wicked man seeing its young ones, reflected that they would serve his family as food for a day or two, and taking them went away.

I. 16. The black serpent and the poisonless 25
serpents.

A king named Prajāpāla had a pond constructed in his park and filled with water. In order to frighten away the belles who used to disport themselves there, he had some nonpoisonous serpents placed in it which were fed with milk. 30 Once a young black serpent came there and seeing the fat water-serpents asked if they would allow him to stay with them. The water-serpents said, 'Very good'; but an old one amongst them said, "This serpent is a poisonous one. We on the other hand are poisonless serpents. Therefore there 35 cannot be any friendship and association between us. Have

you not heard the story — *kumitra-sevām na kadāpi kuryāt?*¹⁾; and he related it to them. The other serpents however did not listen to its advice but made the black serpent stay with them. It fed and thrived on the milk and became fat and
 5 overbearing. Once, in summer, king Prajāpāla, desirous of disporting himself in the water, went to the pond with the women of his harem and was disporting himself, when the black serpent seized his queen and would not let go its hold. Seeing this, the king somehow set the queen free and had
 10 the black serpent and the water-serpents killed and cut into many pieces.

I. 19. The monkey Nālījaṅgha and Gautama.

Once the great sage Gautama was practising austerities in the forest and being without food for some days was
 15 about to die. A monkey named Nālījaṅgha which had been formerly fostered by him saw this and said, "Your reverence, please eat me and continue to practise austerities". The sage replied that it was not proper to eat an animal that one had fostered one's self; but the monkey which knew the truth
 20 because of its having lived in the midst of sages, said, "Your reverence, you have not yet got rid of wrong notions. It is the body alone that suffers and not the soul. Knowing that this body is only for doing good to others, I give this to you. Please take this and fulfil my desire". Gautama then in
 25 order to preserve his life ate the monkey that he had himself fostered.

I. 23. Devadatta and the procuress.

"There is a procuress in Ujjayanī who excels in recounting stories. She will not however recount one unless she is paid
 30 a thousand gold pieces". Hearing this a Brāhmaṇa named Devadatta became very anxious to hear one and taking a thousand gold pieces with him set forth for Ujjayanī. When he was passing through a great forest, he was seized by a *brahma-rākṣasa* who wanted to eat him. Devadatta however

1) "One should never associate with bad friends".

related to the *rākṣasa* in detail the object of his journey and said: "I have with great trouble come here with the money in order to hear the story. If therefore you do not thwart my wish but allow me five days' time, I shall go and hear the story and return to you without delay. You can depend 5 upon it". The *rākṣasa* agreed to it and observing that he was hungry gave him enough food. The Brāhmaṇa ate it and taking leave of the *rākṣasa* went straight to Ujjayani, and going to the house of the procuress, placed before her the gold that he had brought and said, "Now please recount 10 the story". The procuress said, "Very good; please listen with attention. People whom we have once seen are (i. e. should be regarded as) our kinsmen when we meet them again. This is in truth the story". Devadatta was much astonished and taking leave of the procuress returned to the 15 *rākṣasa*. He meeting him said, "Why, brother-in-law¹), have you come?" and then asked him to reaccount the story that he had heard. Devadatta thereupon repeated to him the words of the procuress: the *rākṣasa* felt much surprised and saying, "When I first saw you I gave you food. You are therefore 20 my kinsman", spared him.

I. 24. Daughter-in-law and mother-in-law.

In a great *agrahāra* named *Sāligrāma* lived a woman named Kumati who was the wife of the head of the village. One day she said to her daughter-in-law Saumitri, "I shall 25 go to the next village and return in a short time. Look after the house well" and departed. At that time, a Brāhmaṇa came there and said to Saumitri: "Daughter, if you feed twelve Brāhmaṇas today with good milk you will get gold and a son and also attain your desires". Accordingly Saumitri 30 fed twelve Brāhmaṇas with *pāyasa* (milk and rice) after worshipping them with devotion and was with them in a happy frame of mind after receiving their blessings. At that time her mother-in-law Kumati returned and seeing all this

1) In the original, *bhāva* (sister's husband). This word, like *māva*, (maternal uncle) is used in respectful address.

cried out, "What, thou slave! Who gave you so much freedom? You have during the short period of my absence made the house bare in order to feed crows"; and scolding her daughter-in-law, she beat her cruelly and thrust her out of the house.

5 Saumitri, being afraid in the dark and not daring to go far; took shelter in the large hollow of a tamarind tree that stood at the entrance of the village. Some time after, there came there some ogresses who had assumed other forms and who, ascending the tree, bade it through their magical power to

10 go to the Golden Island (*suvarṇa-dvīpa*). The tree flying there quicker than thought, the ogresses got down and sallied forth to eat flesh. Saumitri after looking all around came out, and seeing gold dust shining red at the entrance of mouse-holes, gathered some saying to herself, 'The blessings of the

15 Brāhmaṇas have come true', made it into a bundle and hid herself as before in the hollow of the tree. Some time later the ogresses returned and after making through their magical power the tree move back to its place, they got down and departed for their homes. Saumitri too went to her house

20 and placed before her mother-in-law the bundle of gold dust, seeing which she rejoiced much and hearing in detail the story of how it was got, said to Saumitri, "I shall go to day and bring all the gold". When the sun sank and she set about going to hide herself in the tree, Saumitri said, "Mother-

25 in-law, one cannot understand the ways of ogresses. If you are bent upon going there, then go only when you can hold yourself in silence whatever they do. Otherwise do not go". Hearing this the virago said, "What! Do I not know without your telling me the guiles of the ogresses? Hold your tongue"

30 and went forth disregarding the advice of her daughter-in-law and hid herself in the hollow of the tree. At midnight the ogresses came there and began to discuss whether it would not be well if they went to the island of Kaḍāra that day. Kumati hearing this thought within herself, "If I remain

35 silent any longer, my object will not be gained. Let whatever will, happen", and said to the ogresses, "The flesh of the inhabitants of Kaḍāra is pungent and poor. Do not go

there. Go to the Golden Island; the flesh of its inhabitants is delicious like nectar". Hearing this the ogresses cried out, "Aha! Heaven has come to us; the thing we are searching for has of itself fallen into our hands", and joyfully pulling out Kumati out of the hollow by a leg as one pulls out a mouse from its hole, cut her into two and ate her. 5

I. 26. Rāvaṇa and Vibhīṣaṇa.

Rāvaṇa, the great-grandson of Brahmā, and always engaged in the performance of the rites enjoyed in the Vedas, became a prey to passion and deceiving Rāma carried off the Daughter 10 of the Earth (i. e. Sītā). Thereupon Rāma in order to recover her built a bridge and was about to attack Rāvaṇa when he hearing of it began to deliberate how to ward it off. At that time Vibhīṣaṇa said to him that it was not proper for a hero like Rāvaṇa who was Brahmā's great-grandson, to 15 covet the wife of another and counselled him to give her up to Rāma. Rāvaṇa however did not relish this advice which ran counter to his desire and therefore sought to kill him.

I. 29. Maidservant, Ram and Monkeys.

In a town named Sagarapura lived a king named Sagara 20 who loved ram-fights and therefore kept a herd of them in his stable. An insolent maidservant used to beat one of the rams everytime when she went to the palace to perform her work and returned from it. Once when she stood near to it, the ram which bore animosity against her butted her hard. 25 At this she became enraged and bringing a faggot of burning wood beat the ram with it. The ram caught fire, and the rope that bound it being cut, it went into the stable and rolled itself on the straw in the manger. The straw caught fire and it spread to the stable and half burnt the horses in 30 it. The king thereupon had some veterinary doctors called and asked them the proper mode of treatment. They said that the fat and the blood of monkeys was the proper medicine to apply; and the inhabitants of the town as well as the king's servants thereupon began to kill monkeys and exter- 35 minated them.

II. 3. The story of Ajita.

In the town Amarāvati lived a merchant known as Vimalamati who earned much gold, but spending it incessantly in giving gifts and in charitable works, was overtaken by poverty in old age. When he was about to die he called his son Ajita and telling him, "I have kept for you a priceless thing in a book", passed away. After the funeral ceremonies were over, Ajita took out the book to see the thing which his father had kept for him and found only one palm-leaf which was wrapped up in many pieces of cloth. On the palm-leaf was written a Prakrit stanza. On seeing this, Ajita blamed himself for having longed for inherited wealth and setting forth from his house, went to Ujjayani the capital of the Gupta kings. There he saw king Vikramāditya and obtained from him the office of looking after the bed. One day, when the king had gone a-hunting, he, in order to while away the time, wrote on the central beam of the frame which supported the mosquito curtain, the Prakrit stanza bequeathed to him by his father as being a priceless thing.

Owing to the delay in the king's return, the senior queen and queen Rūpādevī in order to pass the time took part in a drama and played the parts of Rāma and Sītā. Being very tired, they forgot to take off their make-up and went to sleep together on the king's bed. Towards midnight the king returned, and being very much fatigued did not bathe and eat, but went at once to his bedroom. Seeing there a man sleeping with his senior queen, he became ablaze with anger and taking a sword from the hands of his servant raised it in order to bring it down upon them. As the sword was arrested by the central beam, he looked up and saw written thereon in very clear characters the following *gāthā*:

*māhehi suvaggāhi ya māpattiya jinnaditti paccakkham |
paccakkhammi ya diṭṭham juttājuttam viyārehi ||*¹).

1) This stanza is corrupt. It occurs in the Śukasaptati (textus simplicior, p. 121) in the form —

*ma hohi suhaggāhi mā pattihi jaṃ na diṭṭha-paccakkham |
paccakkhammi vi diṭṭhe juttājuttam viānāhi ||*

The king pondered in his mind over the meaning of the *gāthā* and remembering in his mind that it was not proper to kill people that were in sleep, resolved to wake them up and to hear what they had to say before inflicting punishment. He therefore pricked them with his sword when the two queens 5 woke up suddenly and prostrated themselves before him. On his enquiring what the matter was, queen Rūpavatī said: "Sire, as it was a long time since you went hunting and you did not return, the time hung heavily on our hands and I and the senior queen took part in a play. I impersonated 10 Rāmacandra and the senior queen Sitādevī. Being very tired we did not take off our make-up and fell asleep. We pray that you will graciously excuse us", and bowed low at his feet. The king was much surprised and related to the queens in detail what had happened. And the sun rising soon after, 15 he had all his servants called and finding out that it was Ajita who had written the *gāthā* in the bed-chamber, gave to him much gold, jewels, horses and other things, observing that the *gāthā* was, as his father had said, really priceless.

II. 4. The story of Old Gautamī.

20

Old Gautamī led a very righteous life, knew the truths of philosophy, was a storehouse of intelligence and discrimination and was possessed of all virtues. Once her eldest son was killed by the bite of a serpent and a hunter seeing it caught it and placing it before Gautamī besought her permission 25 to kill it. Gautamī however said that the reptile had acted according to its nature and not in malice, and did not allow him to kill it.

III. 2. Tiger, Partridge and Hare.

(Cf. III. 4: instead however of the cat, the tiger appears 30 here as the judge. The name of the partridge is Caturaka, of the hare Kalahapriya, and of the tiger Viśālakarṇa. The

which R. SCHMIDT has translated as: „Sei nicht leicht-gläubig; glaube nicht, was du nicht mit Augen gesehen hast. Selbst wenn du es aber mit Augen gesehen hast, unterscheide zwischen Rechten und Unrechten“.

tiger says that it has been fasting for a month, that therefore it cannot hear well, and thus induces the two to approach near).

III. 3. The story of Nārāyaṇabhaṭṭa.

In the Malaya country is an *agrahāra* named Nambinārā-
 5 yaṇa in which lived a Brāhmaṇa named Nārāyaṇabhaṭṭa.
 Once he resolved to go on a tour of pilgrimage and visit
 the holy places; and without saying anything of this to any-
 body, he left his house at midnight and went north taking
 with him a bamboo stick within which he had concealed some,
 10 gold. Another Brāhmaṇa named Dhūrtaśikhāmaṇi (Crest-jewel
 of Rogues) saw him passing, and thinking that there must be
 some money with him, obtained permission to accompany him.

In the course of their wanderings the two arrived at
 Campānagara where they sought shelter in a Brāhmaṇa's
 15 house. There, while performing his twilight worship, Nārā-
 yaṇabhaṭṭa saw his hostess cover her face when suckling her
 boy-child. Wondering thereat he enquired the reason therefor
 of his host who replied, "My wife is very chaste and will
 not see the faces of other men. As this is a boy-child,
 20 she does not want to look at his face because it is a sin to
 do so and is therefore suckling him with her face covered".
 Nārāyaṇabhaṭṭa felt much surprised at this explanation and
 resolving to see more into this matter stayed there for that
 day and saw the woman commit adultery during the night
 25 with her cowherd.

Soon after midnight the two wanderers resumed their
 journey and arrived at the bank of the Narmadā at daybreak.
 While bathing in the river, Dhūrtaśikhāmaṇi showed to Nārā-
 yaṇabhaṭṭa a blade of straw clinging to him and saying,
 30 "Ah! What a wicked man am I! I have committed theft",
 requested Nārāyaṇabhaṭṭa to wait for him for a day in the
 next town while he would go back and return the blade of straw.
 Thus inducing Nārāyaṇabhaṭṭa to place confidence in him, he
 took from him his bamboo stick containing gold and fled with it.
 35 Nārāyaṇabhaṭṭa felt much distressed at the loss of his
 money, but regaining fortitude after some time, continued his

journey and arrived one day at a sacred pond in a forest. On the bank of the pond he saw a plump heron preaching *dharma* to a concourse of birds and fish. Feeling much surprised and resolving to observe the matter well, he hid himself in a shrub close by and began to watch. Shortly afterwards, the heron finished its preaching and said, "I shall now resume my austerities. You may go". The birds all flew away at once and the fish began to go one after another, when he saw the heron catch and eat the hindmost ones one by one.

Some days later, he arrived at Ujjayanī and saw in the park outside the town a person in the guise of an ascetic standing in the midst of four fires and looking at the sun. Thinking that there must be some mystery in it, Nārāyaṇabhaṭṭa resolved to watch him and saw that when the night had approached and it was dark, this seeming ascetic ceased from his austerities. He was then joined by another person who gave him clothes to wear and said: "I have brought the instruments for burglary". The ascetic said, "Very good", and the two set forth, broke into the king's palace and stole the treasures therein. When they were coming out, they were seen by the watchmen who raised an outcry which was heard by the policemen and brought them to the spot. Hearing them arrange among themselves to close all the roads and round them up, the thieves found it inconvenient to escape with the bundle of treasures. They therefore went to the park; and after placing it as also the jemmy and chalk, before Nārāyaṇabhaṭṭa who was lying down there, the false ascetic resumed his former guise. By that time the policemen came there and asked, "Your reverence! Are there any strangers come this way? Please tell us". The pretended ascetic replied with signs that there was one who had come and who was lying there under the tree. They approached then the Brāhmaṇa who was lying there, and seeing before him the bundle of treasures and the housebreaking instruments, placed them on his head and carried him to the king. The king thought that he was the thief and was about to punish him when Nārāyaṇabhaṭṭa said:

bālacumbita-nārī ca tṛṇa-coraś ca brāhmaṇaḥ |
dharmaṃ karoti śakunis tūpaso nāsti saṃśayaḥ ||¹⁾

and explained to the enquiring king its meaning in detail. The king thereupon had the cave of the pretended ascetic searched, and finding therein several things that had been stolen in his city, he had the false ascetic suitably punished and gave much wealth to Nārāyaṇabhaṭṭa.

III. 4. Story of Śiśupāla.

King Yudhiṣṭhira set about the celebration of the Rājasūya sacrifice and invited Śrī-Kṛṣṇa and other Yādavas, Duryodhana, Śiśupāla and other kings, and Vyāsa and other great sages. When the sacrifice was over, he asked Bhīṣma, "To whom should I pay first honours"? Bhīṣma said that it was to Śrī-Kṛṣṇa that the first honours belonged and Yudhiṣṭhira accordingly began to duly worship Śrī-Kṛṣṇa, when Śiśupāla, becoming enraged, abused Yudhiṣṭhira, Bhīṣma and Śrī-Kṛṣṇa and was killed by the last-mentioned.

III. 9. The story of Tuṅgabhuja.

In the country of Aṅga was a king named Tuṅgabhuja. One day three learned men known as Yogasiddha, Tantrasiddha and Mantrasiddha²⁾ came to him and said that they were proficient in wonderful arts. On the king asking what these were, Yogasiddha said that he could declare from a look at a bone of whatever age to what animal it belonged; Tantrasiddha said that he could clothe with flesh, blood and skin fully any bone that was shown to him after Yogasiddha had declared to what animal it belonged; and Mantrasiddha said that he could endow with life, strength and vigour any form that was created by his friend Tantrasiddha. The king showed them much honour and in order to test their profi-

1) It is difficult to determine what this corrupt stanza signifies. I translate tentatively: "The woman kissed by a boy-child; the Brāhmaṇa who has stolen a blade of straw; the bird practises dharma; there is no doubt that he is an ascetic".

2) Adept-in-yoga, Adept-in-tantra (i. e. manipulation), and Adept-in-mantra (charms).

ciency, called the chief of hunters (*kirāta*) and ordered him to bring an old bone. The hunter went to his village and taking out a bone from an old and disused well placed it before the king. The king thereupon had the learned men brought before him and showed them the bone. The first, 5 seeing it, said that it was the bone of a large and powerful lion. The king then ordering the second to clothe it with flesh and blood, he took it away and created a terrible lion whose sight made all people fly, and then invited the king to view it. The king went there with his retinue and seeing 10 it was much astonished. Calling Mantrasiddha he then told him to endow that form with life. Hearing this one of his ministers said humbly: "Sire, you have caused so much to be done in order to test the proficiency of these learned men. There is no doubt that the third learned man will acquit 15 himself as well as these two have done. Stop therefore this pastime of seeing this lion endowed with life". The king however replied, "Keep quiet. Let us see this wonder". Then another minister said, "Sire, do not be so insistent in this matter. As the Senior Minister has said, this is a lion and 20 the magical arts of these learned men are very efficacious. If then the lion were to be endowed with life due to these arts, is it possible for us to stand here and face it? It is not therefore proper to have this lion filled with life. There is a story that is quite apposite in this connection. (*The 25 minister then relates to the king the story of the snake-charmer who revived the dead tiger*). Therefore let not your majesty insist on this lion being filled with life". Tuṅgabhuja said, "There is no use in much talking. Please keep quiet; and let us see if this magic lion will be bound with fury, will attack 30 and will eat others".

Being thus quite deaf to the advice of his ministers, he called Mantrasiddha and ordered him to immediately endow the lion with life. He however advised the king not to make little of the matter because it was a magic lion but to have his 35 army ready about him. This was done and the king set himself on a great elephant in the midst of the fourfold army. Mantra-

siddha then endowing the lion with life, it roared, looked all around and seeing the elephant on which Tuṅgabhuja was sitting, bounded upon it and killed Tuṅgabhuja and his army.

III. 10. The Snakecharmer who revived the dead tiger.

Once a foolish snakecharmer who had learnt the art of extracting poison from snake-bitten persons and curing them, went about searching for someone who had been bitten by a snake in order to test his own proficiency. When passing
10 through a forest, he saw a tiger that had been killed through the bite of a snake, and set about reviving it though he was advised that it was not good to revive a dead tiger. After he extracted the snake-poison from the tiger and revived it, it ate the snakecharmer and went on its way.

15 III. 12. Dūrvāsa and the dog.

Once there dwelt in a hermitage a sage named Dūrvāsa. He saw one day a pup and taking a liking to it began to rear it. After some time the pup became daring and mischievous and began to touch the vessels and pollute them. Thereupon
20 the wives of the sages complained to Dūrvāsa who, being unable to let it go, changed it into a monkey. This began to enter the hermitages, to spill the water in the water-pots, to scatter the *mandāra* flowers that had been gathered for the worship of the gods, to tear clothes and deerskins, to
25 break umbrellas to pieces, and to scatter the grains that had been collected in heaps, and thus gave endless trouble to the ascetics. Dūrvāsa therefore transformed it into a deer, but on seeing it running in fear and being pursued by beasts of prey, he changed it into a tiger. This tiger was one day
30 pursued by a mighty elephant and fled for shelter to the sage who then transformed it into a lion. On the lion beginning to kill the boys of the sages, Dūrvāsa became angry and transformed it again into a dog.

V. 3. Brāhmaṇa, Crab and Crow.

35 In the town of Campāpura there lived a Brāhmaṇa. He set forth once on a pilgrimage tour and seeing a small crab

in a pond that was drying up, he, filled with compassion, placed it in his water-pot and carried it with him. Once when going to Kurukṣetra and passing through a forest, he felt tired and laying himself down in the shade of a tree, placed his water-pot near him and went to sleep. A crow ⁵ that lived on the tree saw the Brāhmaṇa and coveting his eyes, told a serpent that was its friend and that lived in the hollow of the tree, about it. The serpent said, "That is easy; you will get them at once", and seized the sleeping Brāhmaṇa who died at once on account of the poison. The crow then ¹⁰ flew down joyfully and sat on the Brāhmaṇa while the crab seeing it felt much distressed that its master's death was caused by it. At that time the crow being naturally restless, and seeing the water-pot by the side of the Brāhmaṇa, put its bill into it. Seeing this, the crab rejoiced that the enemy ¹⁵ had fallen into its hands and seized hold of the crow's neck. The crow being then unable to withdraw its neck began to cry, and the snake hearing it approached and seeing the crab asked what the matter was. The crab said, "You have killed this my master on account of your friend the crow. I shall ²⁰ therefore kill this crow. If however you make my master come to life again, I shall let this crow go". The snake did so and the Brāhmaṇa revived. Thus both the crab and the snake exerted themselves for the sake of their friends.

V. 6. The story of the frog.

25

In the country of Avanti is a town named Kāñcīpura. On its outskirts was a beautiful tank in which some frogs were croaking 'tar! tar!'. They sat upon a large stone and were always croaking. A Brāhmaṇa hearing it for several days became curious to learn what the matter was and came ³⁰ to the tank. Seeing him coming all the frogs ran away excepting a big one who would on no account leave his place, but continued to croak 'tar! tar!'. The Brāhmaṇa thought that there was something at the bottom of it, and pushing off the frog, he rolled the stone aside and found some gold ³⁵ underneath it which he took and carried home.

In respect of the stories comprised in class B, too, there are many differences between Du. and other Pañca. versions (T., SP., Spl. and Pn.). The following translation of a passage of Du. will illustrate the character and number of such differences, and will at the same time serve as a specimen of Durga's style.

Du. pp. 30—43 (= T. I. Ab. 1—29; P.R. 33—91).

"Therefore, it will be like that. We shall continue to serve the king so as just to fill our belly". Davanaka said: "It is an old saying —

10 *suhṛdām upakāra-kāraṇād*
 dviṣadām apy apakāra-kāraṇāt |
 nṛpa-saṁśraya iṣyate budhair
 jaṭharam ko na bibharti kevalam ||¹.

Therefore, as for us, we are the hereditary servants and well-
 15 wishers of the king of beasts; and though this is not possible to us, it is said in the *Nitiśāstra*:

prabhur guṇa-vihīno 'pi vipattau na parityajet ||².

Therefore, however lacking in virtues the master may be, it does not befit a virtuous servant to be indifferent to his master's
 20 trouble. Besides, our master is now frightened and in need of service. He will make known to his intimate followers only and not to others such secret affairs. Therefore, let us approach the king and find out the kernel of the affair". Karāṭaka asked: "How have you found out that the king is
 25 afraid"? Davanaka said:

"udīrito 'rthaḥ paśunā 'pi grhyate
 hayāś ca nāgāś ca vahanti coditāḥ |
 anuktam apy ūhati paṇḍito janāḥ
 pareṅgita-jñāna-phalā hi buddhayaḥ ||³

1) "The patronage of kings is desired by discerning persons in order to help their friends and likewise to harm their foes. Who can not, unaided, supply the needs of his belly"?

2) "Even though the master is devoid of virtues, one should not forsake (him) in adversity".

3) "Even a beast understands things (i. e. one's intentions) when they are expressed in words; and horses and elephants move when they are

Therefore, the very state in which he is indicates that he is frightened. We should therefore, at this juncture approach, find out, and remove the fear that is oppressing the mind of the king. Thus we will become his intimates and benefactors".

Karātaka said:

5

"A servant should under no circumstances approach, in order to communicate something, a king that is engaged in coition, whose attention is engrossed in another work, who is sleeping, who is terrible with anger, who is amusing himself by taking part in a party of sweet conversation, dancing or 10 instrumental or vocal music, who is engaged in looking at cock-fights, wrestling, ram-fights, elephant-fights or buffalo-fights (83).

"A servant should at no time approach his master with a communication when he has heard of the success of enemy kings, when he is playing with balls or getting upon an 15 elephant or sitting in council (84).

"He is a fool that knowingly approaches with a communication a king who is in a state of fear, who is indisposed, whose attention is engrossed by other things, who is hungry or suffering from thirst, or who is engaged in gambling or 20 in hunting and who is surrounded by men (85).

"Knowing then, as we do, what is proper to servants, it is not right that we should now enter as if we were ignorant of this and speak".

Davanaka said: "As you have said, it is proper to serve 25 in the manner mentioned by you a king that knows *Nītiśāstra*. Knowing that a king is not unruly, or unsettled and that he is a knower of one's own and others' thoughts, it is not proper to approach such a king, and, through self-conceit, speak with him. But there are ancient sayings like — 30

*āsannam eva nṛpatir bhajate manuṣyaṃ
vidyā-vihīnam akulīnam apaṇḍitaṃ vā |
prāyeṇa bhūmi-patayaḥ pramadā latās ca
yaḥ pārśvato vasati taṃ pariveṣṭayanti ||¹*

urged (by words). The wise man divines what is not expressed in word; for the fruit of intelligence lies in understanding the (unspoken) thoughts of others".

1) "A king relies on only the man that is near him,

Karataka said:

"Following the maxim, *buddheḥ phalam anāgrahaḥ*¹), I have suppressed my anger. It is certain that something untoward will follow as a result of your obstinacy; we shall see it.

5 Go then if you insist on doing so".

Davanaka then went and approaching the wild buffalo Subhadra who was the Great Doorkeeper, inquired of him if he could see the king. He replied, "The king is in a very bad humour; stop". Piṅgalaka seeing the jackal standing
10 directly opposite thought within himself: "However out of humour kings may be, they should not turn away their faces from any creature whatsoever that comes before them; they should be polite. Such is the teaching of the *Nṛtiśāstra*. This is my hereditary servant, a well-wisher and of use in many
15 affairs. I must therefore have him admitted and acquaint him with what is in my mind", and ordered that he should be admitted.

The jackal entered the court-hall humbly and softly, went near the king of animals and prostrated himself with
20 humility. On the king saying, 'Come here', he replied, 'As your majesty orders' and sat down on a suitable place. Piṅgalaka looked at his face intently for some time and said: "What Davanaka, we have not seen you from days. Is it consistent with the office of a minister and with
25 affection that you do not come near to us and inform us of affairs?" (86).

"What is the reason that you have thus stayed away neglecting my affairs as if your feelings have been wounded? Did I forget to show you the usual honour? Did I neglect
30 your advice and follow those of others? Or did I take away from you the honours and emoluments that were hereditarily yours and bestow them on others"? (87).

Davanaka thought within himself, "This king is without fail in need of my service. He has shown much honour and

though he be not learned, not of a good family, or not intelligent; kings, women and creepers usually embrace whatever (man or tree) is near to them".

1) "The fruit of wisdom is calmness".

spoken with me. It seems to me that my wish will be realised. Therefore I shall first learn exactly what he has in mind and then do what is necessary". He then said to Piṅgalaka; "Who am I amongst the servants of Your Majesty? There is no one that is not useful to a king. For Your Majesty 5 knows the saying of the *Nītiśāstra* —

dantasya nirgharṣaṇakena rājan

karṇasya kaṇḍūyanakena vā 'pi |

trṇena kāryaṃ bhavatiśvarāṇām

kim aṅga vāk-pāṇimatā nareṇa || 1)

10

and therefore has to speak fair even with me. You have anyhow to support, according to the maxim, *vyndaṃ narendrāyate*, the children of old servants. For this reason, Your Majesty has spoken so kindly with me. There is nothing that cannot be accomplished by you whose valour is unrivalled, 15 solely and without the assistance of creatures like me. The reason why I did not come near to you all these days is because you did not say, 'You are mine'. Therefore have I stood at a distance, and, because I am your hereditary servant and share in your prosperity, and because I see your glory 20 to the fill of my eyes, I live in happiness looking after your prosperity and welfare. Seeing today that there is some anxiety and apprehension in your mind, I have come here wishing to learn its cause from Your Majesty, and, removing them through my ingenuity, bring gladness to you and share in it. May 25 Your Majesty therefore be pleased to grant me a private interview".

The king of Beasts then ordering the flock of animals to depart, Davanaka continued".

"O king that have fine prominent fore-teeth and long 30 claws that are terrible in tearing the foreheads of many rutting elephants, having gone to the river Yamunā to drink water, why did you suddenly and as if startled return at once? What is it that you are thinking over in your own mind without paying attention to any thing else? Tell me" (88). 35

1) "(Even) a blade of straw is of use to kings to clean their teeth or scratch their ears with, how much more, a man who has a voice and hand".

Piṅgalaka was much astonished, and nodding his head so as to shake his bright mane that looked like tender Aśoka leaves coloured with red minerals, thought within himself: "Nobody else can read the thoughts of others so well as this 5 jackal. Now it is not proper to deliberate by myself about the remedy for the great fear that has now entered my mind. Besides there is the saying *sahāyān mantra-niścayaḥ*¹⁾. As this jackal is full of the good qualities proper to servants and is very serviceable the maxim —

10 *svāmini guṇāntarajñe guṇavati bhṛtye 'nukūlini kaṭatre |*
*mitre cā 'vyabhicāriṇi nivedya duḥkhaṃ sukhībhavati ||*²⁾
 applies here. The affair that cannot be disclosed to him and the illness that cannot be disclosed to a doctor are indeed beyond remedy". The guileless lion then said to the wily

15 Davanaka:

"See, I returned because my ear was filled by a sound that resembled that of thunder and my mind agitated, and I, becoming frightened, did not wish to proceed further (89).

"If you want to know what that terrible sound is, you 20 can hear it even now. For it swells filling the whole forest now and then. Listen attentively" (90).

Davanaka listened with attention for some time and hearing it, said, "I too can hear a sound that is somewhat terrifying". The frightened Piṅgalaka then said: "Some extra- 25 ordinary creature has come to this forest. Therefore the only thing to do now is not to stop here but to go away".

Davanaka then said:

"There are all kinds of sounds — the sound made by a big drum, that made by a small drum, by a bell, by a cloud, 30 by a conch, and by other things. Without going near and finding out what it is, why should you become startled at hearing it? (91).

1) "One's course of action should be determined after taking the counsel of friends".

2) "A man obtains relief by disclosing his trouble to a master who is discriminating, to a good servant, to a sympathetic wife or to a faithful friend".

Therefore it is not proper that Your Majesty should, before seeking and finding out what this sound is, feel startled like a cow and abandon the forest that has been inherited from your father". The lion said, "Why do you make little of this very deep and terrifying roar saying 'it is a mere 5 sound'? If one considers it, this great sound must be produced by a creature that possesses a proportionately great body. It must without doubt be courageous in proportion. It must also be certainly as bold as it is courageous; and such a bold creature will always be seeking a quarrel with one that is 10 stronger than itself. Therefore, knowing that this creature cannot be inferior to me in respect of overwhelming strength, courage and valour, but is my equal or superior to me, if I, relying on my strength that is only ordinary, offer battle, then the result will be in accordance with the saying *mahi- 15 śāśvam āmelane saha vinaśyati*¹⁾ in case the strength of us two is equal, and in accordance with the saying *hastinā padāti-yuddham iva balavad-vigrahaḥ*²⁾ in case that creature is superior to me. Therefore if you still say contrary to *Nītiśāstra* that I should not, though knowing this, in any case 20 abandon this great forest that has been inherited from my ancestors, then there is a story that is quite apposite to the occasion".

Davanaka asked, "What is it"?

Piṅgalaka then said: (*Here follows the story of the Jackal 25 and the Speaking Cave*) Besides it is said in the *Nītiśāstra*, *ātmārtham prthivīm tyajet*³⁾, that is that one should abandon the earth to preserve ones self. *Tān ulloṭe mūru lōkam unṭu*⁴⁾ is a current saying. It is universally agreed and said, and

1) "The horse and the buffalo both perish when they meet (i. e. fight) together".

2) "Fighting against a person of superior strength is like the fight of a foot-soldier with an elephant".

3) "One should abandon (even the whole) earth for the sake of preserving one's own life".

4) "The three worlds exist, if one exists (i. e. kingdom, wealth etc. are of value to one, only when one is living)".

heard and known that the preservation of one's self is the highest aim of life. How then can I stay in this place?"

Davanaka said: "Though it is very surprising that so much fear should have been caused in Your Majesty's mind
5 so far, I shall first find out whether the creature that has caused such fear possesses the characteristics mentioned by you, and whether it is alone or accompanied by the two-fold army; and after I learn for certain that the enemy is really strong, I shall think over what ought to be done". He then
10 communicated some stratagems and then continued:

"ksīṇe koṣe prajā-nāśe śatrau nikāṣa-vartini |

na sthātavyaṃ na yoddhavyaṃ tad-deśaṃ ca parityajet ||¹⁾

Of the circumstances mentioned in this maxim, there is at present merely the apprehension that the enemy is closing
15 upon you; but not one out of the seven components is wanting to you. If the enemies cannot be brought under control by stratagem and other means, then flight would be the only recourse. If, without trying them, you become afraid and flee at the mere hearing of a sound it will be like the story alluded
20 to in the verse:

pūrvam eva mayā jñātaṃ pūrvam etad vivecitam |

anupraviśya vijñātaṃ yāvad dāru ca carma ca ||²⁾".

Piṅgalaka asked, "what is it"? Davanaka said: —

The Jackal and the Drum.

25 In a forest that was terrible and causing fear on account of its herd of wild elephants, beasts of prey, and mountains and caves, lived a jackal named Mahābhīru (Very-timid). One day that jackal searched the whole forest with the desire of obtaining food, and not finding anything in any place, went
30 to a crow that was his friend. The crow welcomed him and said, "What, brother-in-law, why are you so poorly"? The

1) "When the treasury is empty, subjects killed, and enemy near, one should not stay, nor offer fight; one should abandon that country (and flee)".

2) "I knew, I divined this, before. When I got into it, I found out that it was (nothing but) skin and wood". The stanza seems to be corrupt.

jackal replied, "Not finding any food from some days, I have become emaciated and come to you with expectations".

The crow said, "This is not a difficult matter. Please remain here until I go and return". Saying this the crow flew away as swift as the wind and returning said, "On the 5 bank of yonder river I have seen a battle-field in which fought two kings with their four-fold armies and which is full of corpses. There is enough food there to rid your body of its emaciation. Go there". The jackal then ran to the battle-field and was rejoicing much at seeing the many corpses there 10 when he heard a fearful sound that swelled suddenly, and being unable to remain there, fled. A jackal named Lambakarna (Pendent-ear) seeing this inquired, "what is this, brother-in-law? Why are you fleeing in such fear"? The jackal (Mahābhīru) replied: "I went to the battle-field thinking that 15 there was no living soul there and having heard there a fearful sound that made the earth resound, am fleeing". The jackal (Lambakarna) then said: "Do not go without finding out what that sound is and fearing it even at a distance. Show me the place". The two then went together and saw 20 a big drum that was huge as a mountain peak and that made a loud noise when struck by the wind-moved branch of a tree but was silent when it was not so struck. Seeing this, the jackal (Lambakarna) after ascertaining that there were no men moving, went near to it. Apprehending that 25 there may be something within, he bored through one of its sides and seeing nothing in it, ridiculed Mahābhīru for being afraid at a distance.

Therefore if you are startled at a mere sound, you will be the object of ridicule. Let Your Majesty send me to find 30 out what it is and then do what is needful in the matter".

Piṅgalaka then said: "This task is for messengers, Brāhmaṇas and couriers, and not fit for you. How then can I send you on such a difficult errand"?

Davanaka said: "As Your Majesty has said, kings should 35 at the very first send high officers and favourites to friends or to such places only where their orders are obeyed, and not

to enemies. Because you know this principle of *Nitiśāstra* and because you apprehend that some danger may befall me if I go there, you have kindly spoken like this. Though this humble servant is greatly honoured by this, still this course
5 does not suit the present occasion which has caused so much concern to Your Majesty. Therefore I shall myself go in any case".

Piṅgalaka was pleased there at and said: "You have got in a very high degree the virtues that the ancient teachers
10 have laid down for good servants in the verse:—

*aprajñena ca kātareṇa ca guṇaḥ syāt sānurāgeṇa kaḥ
prajñā-vikrama-śālino 'pi hi bhavet kiṃ bhakti-hīnāt phalam |
prajñā-vikrama-bhaktayaḥ samuditā yeṣāṃ guṇā bhūtaye
te bhṛtyā nṛpateḥ kaḥātram itare sampatsu cāpatsu ca ||*¹).

15 What instruction can I give you? Act so that you may have safety, and I glory. Go now quickly". And Davanaka went.

Similarly, in respect of the stories comprised in class C also, there are many differences in detail between Du. and Pn. as can be seen from the following. Synopses:—

20 Du. I. 13: Grateful Animals and Ungrateful Man.
[= Pn. I. 9.]

A hunter named Kambalaka was once chased by a tiger and fleeing for his life fell into an old well. The tiger too that was following immediately behind fell into it. By that
25 time an ape Capalaka that had gone there to drink water and that finding it difficult to get into the well had caught hold of a serpent's tail thinking it to be a creeper, had fallen into the well with the serpent.

At that time a Brāhmaṇa named Śivabhūti who was on
30 a pilgrimage to holy places happened to pass that way.

1) "Of what use is (a servant) who, though devoted, is not clever and is timorous, or who, though clever and courageous, is lacking in devotion? It is those servants only who show forth in a high degree cleverness, courage and devotion, that can contribute to the prosperity of the king: the others are but part of his household in times of prosperity as well as of adversity".

Feeling thirsty he let down his water-pot into the well after tying it with the bine of a creeper. While drawing it up again he felt it to be very heavy, but determining to see the matter through he put forth his strength and slowly drew it up, when the tiger came ont and prostrated himself before 5 him. The Brāhmaṇa being astonished asked him why he had fallen into the well; and the tiger in reply related how he, the hunter, the monkey and the serpent had fallen into it and then said: "Your reverence, through your kindness I have come ont of the jaws of death and been restored to life. I 10 dwell in a cave at the foot of yonder mountain. Please come there and I shall give many priceless things". The Brāhmaṇa replied: "I shall first draw out the other creatures mentioned by you, and shall visit your cave when returning from pilgrimage". The tiger then cautioned the Brāhmaṇa against 15 drawing out the hunter and then went on his way.

The rest as in Pn.; But the person bitten by the serpent is not the queen but the King's eldest son; and the King on learning Śivabhūti's story gives him much wealth and has the hunter put to death. 20

Du. I. 14. The two Parrots. [= Pn. I. 29.]

A king named Janōdaya once went a-hunting. Learning of this one of his enemies set upon him in order to kill him; which perceiving from afar the King decided that it was better to flee and save his life than to meet with certain 25 death, and galloped off swiftly on his thorough-bred. He went to a settlement of *kirātas*, but on hearing a parrot in a cage exhorting them to come and rob him, he galloped off again and went to a thick wood from amidst which he saw columns of smoke going up and which he therefore concluded contained 30 another settlement of *kirātas*. His horse being by that time thoroughly tired, he determined to stop there and risk it. He therefore alighted from the horse and proceeding on foot found out from the smell of oblations that it was the hermitage of some sages. 35

Rest as in Pn.; but it is related in Du. that the King

saw the chief sage of the hermitage and received some teachings from him by way of reply to the questions which he propounded.

Du. I. 17. Swan and Owl. [= Pn. I. 12.].

In a lotus-pond in the midst of a great forest there once
 5 lived a swan named Sumitra between whom and an owl named
 Kanakākṣa there had grown friendship. The latter lived in
 a great banyan tree; and once when a great army of elephants,
 chariots, horses and foot-soldiers encamped near it the owl
 was over-joyed and going to his friend Sumitra said to him:
 10 "I have until now always visited your house and returned
 satisfied (with your hospitality) while you have never come
 to my house. Come now therefore and see my wealth and
 glory"; and overbearing his refusal, carried him with him
 and pointed out to him as his the camp of elephants, horses
 15 soldiers, chariots, nobles and fair women.

At day-break, the trumpets of departure were blown and
 the men began to shift the camp. Seeing this the swan asked
 his friend where his army was going. The owl said that he
 would order it not to move and began to cry out unceasingly.
 20 Hearing this cry of ill-omen, the King countermanded the order
 to march and ordered a halt. The same thing happening however
 on the second and on the third day, the King became angry
 with the bird of ill-omen which would not let him proceed
 further and ordered once of his clever marks-men to discharge
 25 an arrow in the direction from which the sound came and to
 kill the bird. This was done; but owl having taken shelter
 in his nest, the arrow struck the swan instead and killed him.

Du. III. 7. Dove gives up his life for the Hunter.

[= Pn. III. 8.]

30 A *kirāta* chief once went to the forest to get some game.
 Not getting any and being soaked by rain he took shelter
 under a banyan tree and sat there shivering with cold. Seeing
 his plight a dove that lived on the tree brought with its beak
 a piece of burning wood from a hermitage near by, placed
 35 it and well dried twigs and straw near him and made a fire.

The *kirāta* warmed himself at the fire but began to suffer keenly from hunger. Seeing this the dove determined to sacrifice its own life and fell into the fire in order that the *kirāta* may eat its cooked body and appease his hunger.

Du. III. 14: The Butter-blind Brāhmaṇa. [= Pn. III. 17.] 5

In the town Vardhamāna lived a Brāhmaṇa named Viṣṇu-śarma whose wife Durmati was fond of consorting with other men. Suspecting this the Brāhmaṇa resolved to find it out and telling her one day that he would go to the neighbouring town, he set out from his horse and returning secretly to it 10 hid himself and watched. Meanwhile his wife sent for her lover who came and scolded and beat her in anger for not having sent for him all these days; whereupon she assured him that she had not forgotten him, that she always had him in her mind but that there had been no opportunity to send 15 for him earlier since that wretch of her husband was always in the house. She therefore besought him to think of some plan by which her husband might lose his eyes; and thereupon her lover said: "The god Gaṇeśa at the entrance to our town is reputed to grant all objects desired. Do you go there 20 to-morrow and offer prayers to him; and your desire will be fulfilled", and she agreed to do so.

The Brāhmaṇa who overheard all this thought within himself: "If I fall on them now Puṣkara will kill me; for I am weak. Therefore I must somehow contrive to get strong 25 first; I shall then mete out their desert to them". He therefore went and hid himself behind the image of Gaṇeśa; and when the adulteress came there after sun-rise, and after worship gave expression to her desire, vowing to offer a gold ornament if it was fulfilled, the Brāhmaṇa who was behind the 30 image said: "In that case give your husband an oil-bath everyday and delicious food of all kinds to eat: he will become blind after seventy-one days".

The adulteress rejoiced much that the god has spoken to her; and returning home, she prepared all kinds of delicious 35 dishes and kept ready many fruits for her husband. As soon

as he came home she greeted him in humility, rubbed oil on him and bathed him. She then served him all kinds of most delicious food, saying, "You have been getting thin from some days. Be pleased therefore to bathe¹⁾ and eat like this every day
 5 for sometime until you regain your strength". The Brāhmaṇa did so and one day with a view to deceive her said, "there is a veil across my eyes and I cannot see my toe". Some days later when he had fully regained his strength he called her again to him and said, "Now I cannot see even you".
 10 Believing this his wife offered to the god Gaṇeśa what she had promised and sent for her paramour even though the Brāhmaṇa was at home. The two then had a merry time together till midnight and fell asleep, when the Brāhmaṇa who was watching for this opportunity killed the paramour
 15 and thus attained his object.

Du. V. 2. Mice free Elephant. [= Pn. II. 8.]

Once there fell much rain on the earth and a great volume of water flowed into a stream which rose high in flood. A mouse named Baludaleya who had taken refuge with his
 20 followers on a raft which was being carried by the flood, saw a herd of elephants coming to drink water and said to their chief: "Oh! King of elephants I am being carried away with my followers by the flood. If you can save us, I shall on some occasion render you a similar service". On hearing
 25 this, the king of elephants drew the raft to the bank; and the mouse king bowing before him in gratitude, said, "Please call on me when you are in trouble", and went on his way

1) It is the opinion of writers on *Vaidya-sāstra* that oil-baths induce tone and vigour in the body. Compare Vāgbhaṭa's *Aṣṭāṅgharḍaya*, I. 2. 8:

abhyāṅgam ācaren nityam sa jarāśramavātahā |
dṛṣṭiprasāda-puṣṭy-āyus-svapna-sutvaktva-dārḍhyakṛt ||

and the following passages of *Yogarātnākara* (Nirṇayasāgara ed., 1907; p. 27):

romakūpa-śikhājāla-dhamanībhiḥ kalevaram |
tarpayed balam ādhatte sneho yakto 'vagāhane ||
adbhiḥ saṃsikta-mūlānām tarūṇām pallavādayaḥ |
vardhante hi tathā nṛṇām sneha-saṃsikta-dhātavaḥ ||

Some days later, the elephant became a captive and was tied by hands to a stake. Remembering the mouse-king, he called on him for help; and the mouse-king and his followers cut the bonds to pieces with their teeth, set free the elephant, and thus returned the favour which they had formerly received. 5

I now give below the Sanskrit stanzas and sentences that are quoted by Durga in his work, marking with an asterisk the *kathāsaṅgraha* or introductory stanzas:

avinaya-ratam antarānabhiññam

vaśam avaśam hi nayanti vidviṣaḥ |

10

śruta-vinaya-nidhiṃ samāśritam taṃ

tanum api naiti parābhavaḥ kvacit || 1

svabhāvam anuvartante pāṇḍityaṃ kiṃ kariṣyati | 2

bhedaḥ parikṣā viśvāśaś caturthaṃ vañcanaṃ tathā |

mitra-kāryaṃ ca pañcaite kathās tantrārtha-saṃjñakāḥ || 3 15

*vardhamāno mahān snehaḥ pañcāsya-vṛṣayor vane |

piśunenātīlubdhena jambukena vināśitaḥ || 4 (cf. I. 1)¹

*abhyantara-gatā bāhyā bāhyāś cābhyantaram gatāḥ |

yair narā nidhanaṃ yānti yathā rājā Kacadrumaḥ || 5 (cf. I. 86)

*avyāpāreṣu vyāpāraṃ yo naraḥ kartum icchati |

20

sa eva nidhanaṃ yāti kilotpāṭīva vānaraḥ || 6 (cf. I. 5)

suhrdām upakāra-kāraṇād

dviṣatām apy apakāra-kāraṇāt |

nrpa-saṃśraya iṣyate budhair

jātharaṃ ko na bibharti kevalam || 7 (cf. I. 6)

25

prabhur guṇa-vihīnopi vipattau na parityajet | 8²

1) That is, Verse 1 in Book I of T.; and similarly throughout when no express reference is made to any other work.

2) The scholiast's explanation of this half-verse shows that *guṇa*^o is the correct reading, and not *gaṇa*^o as printed in the edition. Similarly, the scholiast's explanation of nos. 19, 101, 110, 203 and 227 indicates that *vikramam*, *tathā pradhānam*, *tāvad bhayasya bhetavyaṃ yāvad bhayaṃ anāgatam*, *sa tathā vañcyate* and *ko videśas sa vidyānām* are the correct readings in pādas d. d. ab, c and c of those verses and not *vigraham*, *pradānam*, *yāvad bhayasya* . . *tāvad*, *satatam vañcyate* . . , and *ko videśas samarthānām* as printed in the edition.

The edition has *durgrāhyatvam* in pāda c of no. 97; and no. 101 ab read in the edition as

kāryeṣu yad āsannaṃ vinipāte yat pradānam ca |

- undirito 'rthaḥ paśunā 'pi grhyate
 hayāś ca nāgāś ca vahanti coditāḥ |
 anuktaṁ apy ūhati paṇḍito janaḥ
 pareṅgita-jñāna-phalā hi buddhayaḥ || 9 (cf. I. 16)
 5 āsannam eva nṛpatir bhajate manuṣyaṁ
 vidyā-vihīnam akulīnam apaṇḍitaṁ vā |
 prāyeṇa bhūmi-patayaḥ pramadā latāś ca
 yaḥ pārśvato vasati taṁ pariveṣṭayanti || 10 (cf. I. 18)
 buddheḥ phalam anāgrahaḥ | 11
 10 dantasya nirgharṣaṇakena rājan
 karṇasya kaṇḍūyanakena vāpi |
 tṛṇena kāryaṁ bhavatiśvarāṇām
 kim aṅga vāk-pāṇimatā nareṇa || 12 (cf. I. 30)
 svāmini guṇāntarajñe guṇavati bhṛtye 'nukūlini kaḷatre |
 15 mitre cāvyaḥcāriṇi nivedya duḥkhaṁ sukhībhavati || 13
 *anāgataṁ yaḥ kurute sa śobhate
 na śobhate yo na karoty anāgataṁ |
 vane vasann atra jarām upāgato
 bilasya vāco na kadācana śrutāḥ || 14 (cf. Tantra. B, III. 97)
 20 kṣiṇe koṣe prajā-nāśe śatrau nikaṭa-vartini |
 na sthātavyaṁ na yoddhavyaṁ tad-deśaṁ ca parityajet || 15
 *pūrvam eva mayā jñātaṁ pūrvam etad vivecitam |¹⁾
 anupraviśya vijñātaṁ yāvad dāru ca carma ca || 16 (cf. I. 51)
 aprājñena ca kātareṇa ca guṇaḥ syāt sānurāgeṇa kaḥ
 25 prajñā-vikrama-śālino 'pi hi bhavet kiṁ bhakti-hīnāt phalam |
 prajñā-vikrama-bhaktayaḥ samuditā yeṣāṁ guṇā bhūtaye
 te bhṛtyā nṛpateḥ kaḷatram itare sampatsu cāpatsu ca || 17
 āhāra-nidrā-bhaya-maithunaṁ ca
 sāmānyam etat paśubhir narāṇām |
 30 jñānaṁ narāṇām adhiko viśeṣo
 jñānena hīnaḥ paśubhis samānaḥ || 18

It may also be observed that the scholiast's explanation of no. 180 shows that he had before him a different reading of pādas c and d, which it is not possible now to reconstruct.

1) The explanation of the scholiast indicates that his reading of pāda b differed from that given in the edition, and also from that found in T.

trṇāni nonmūlayati prabhañjano
 mṛdūni nīcāḥ praṇatāni sarvataḥ |
 samucchritān eva tarūn prabādhate
 mahān mahatasv eva karoti vikramam || 19 (cf. I. 52)
 gaṇḍasthale mada-kale mada-vāri-lobha- 5
 matta-bhramad-bhramara-pāda-talāhato 'pi |
 kopam na gacchati nitānta-balo 'pi nāgas
 tulyam balena balinaḥ pratikopayanti || 20 (cf. I. 53)
 sarpāḥ krūraḥ khalāḥ krūraḥ sarpāt krūratarāḥ khalāḥ |
 mantrauśadhi-vaśaḥ sarpāḥ khalāḥ kenopaśāmyati || 21 10
 āsanne 'pi nā sārāṅge karoty āśām mṛgādhipaḥ |
 uttuṅga-matta-mātaṅga-mastaka-nyasta-locanaḥ || 22
 trṇam api puruṣo nāvamanyeta | 23
 praṇamaty unnatihetor jīvita-hetor vimuñcati prāṇān |
 duḥkhiyati sukha-hetoḥ ko mūḍhaḥ sevakād aparāḥ || 24 15
 bhetavyam nṛpates tatas sacivato rājñas sutād dhūrtato
 dhanyās te sukha-leśa-līna-manasaḥ prāpta-prasādotitāḥ |
 no cet pīḍana-māna-hānim adhikaṃ yānti pratītam tataḥ
 sevā lāghava-kāriṇī nanu mahā-kaṣṭam vidheś ceṣṭitam || 25
 eka-dravyābhilāṣitvam mahatām vaira-kāraṇam | 26 20
 prārabdhasyāntagamaanam mahāpuruṣa-lakṣaṇam | 27
 gantavyā rāja-sabhā draṣṭavyā rāja-pūjitāḥ puruṣāḥ |
 yady api na bhaved artho bhaved anartha-pratikāraḥ || 28
 pratyakṣe guravaḥ stutyāḥ parokṣe mitra-bāndhavāḥ |
 karmānte dāsa-bhṛtyās ca na tu putro mṛtāḥ striyaḥ || 29 25
 iṣṭāya durmatim dadyād yo nāma narakam vrajet |
 tasmāt sarva-prayatnena iṣṭam dharmena yojayet || 30
 yāvanti paśu-romāṇi tāvat kṛtvā hi māraṇam |
 vṛthā paśutvam āpnoti narakam caiva gacchati || 31
 yāvaj-jīvam sukham jīven nāsti mṛtyor agocaraḥ | 30
 bhasmī-bhūtasya dehasya punar-āgamanam kutaḥ || 32
 sandigdhe 'pi pare loke tyājyam eva śubham budhaiḥ |
 yadi nāsti tataḥ kiṃ syād asti cen nāstiko hataḥ || 33
 kaḥ panthāḥ kā vārtā ko modate kaḥ sevyate | 34
 20*

- prāṇaghātān nivṛttiḥ para-dhana-
 haraṇe saṃyamaḥ satya-vākyaṃ
 kāle śaktyā pradānam yuvati-jana-
 kathā-mūka-bhāvaḥ pareṣām |
- 5 trṣṇā-sroto-vibhaṅgo guruṣu ca
 vinayaḥ sarva-bhūtānukampā
 sāmānyam sarva-śāstreṣv anupahata-
 vidhiḥ śreyasām eṣa panthāḥ || 35
 asmin mahaty aṇḍa-kaṭāha-madhye
- 10 Sūryāgninā rātri-dinendhanena |
 māṣartu-darvī-parighaṭṭanena
 bhūtāni kālāḥ pacatiti vārtā || 36
 pañcame 'hani ṣaṣṭhe vā śākaṃ pacati yo gr̥he |
 anṛṇo hy apara-preṣyaḥ sa rātrim-cara modate || 37
- 15 ekā bhāryā trayāḥ putrā dvau halau daśa dhenavaḥ |
 madhya-rāṣṭram tu sukṣetram asti ced ati sevyate || 38
 śrūyatām dharma-sarvasvaṃ śrutvā caivāvadbhāryatām |
 ātmanaḥ pratikūlāni pareṣām na samācaret || 39
 raktād vṛttiṃ samāpadya hy araktaṃ tu parityajet | 40
- 20 yo dhruvāṇi parityajyadhruvāṇi parisevate |
 tasya dhruvāṇi naśyanti adhruvaṃ naṣṭam eva ca || 41
 (cf. Pn. II. 143)
 viśvāsa-pratipannānām vañcanam kā vidagdhatā | 42
 dātavyam bhoktavyam sati vibhave naiva sañcayed artham |
- 25 paśyeha madhukarāṇām sañcitam artham haranty anye || 43
 *jambuko meṣa-yuddhena vayaṃ cāṣāḍhabhūtinā |
 dūtikā tantuvāyena trayo 'narthāḥ svayaṃ-kṛtāḥ || 44 (cf. I. 54)
 āsanna-kāryasya samudbhavārtham
 āgāmino 'rthasya ca saṅgrahārtham |
- 30 anartha-kārya-pratighātanārtham
 yan mantryate 'sau paramo hi mantrāḥ || 45 (cf. I. 56)
 *upāyena hi yac chakyaṃ na tac chakyaṃ parākramaiḥ |
 kākī kanaka-sūtreṇa kṣṇa-sarpam aghātayat || 46 (cf. I. 59)
 āturo vyasane prāpte durbhikṣe śatru-vigrahe |
- 35 rāja-dvāre śmaśāne ca yas tiṣṭhati sa bāndhavaḥ || 47
 rājā kālasya kāraṇam | 48

*bhakṣayitvā bahūn matsyān uttamādhama-madhyamān |
 ati-laulyād bakaḥ kaścin mṛtaḥ karkaṭa-saṅgrahāt || 49 (cf. I. 60)
 *buddhir na vidyate yasya balaṃ tasya karoti kim |
 mahā-balo 'pi pañcāsyah śāsakena nipātitaḥ || 50 (cf. I. 52)
 nāśakyam buddhimataḥ puruṣasya | 51
 kṣaṇa-vidhvamsini kāye kā cintā maraṇe raṇe | 52
 yad iṣṭaṃ tasya tad brūyād yasya necchet parābhavam |
 eṣa eva satāṃ dharmo viparitam ato 'nyathā || 53
 abhrāntaś ca nṛpo nāsti śrotriyo nāsti buddhimān |
 avidagdā 'ṅganā nāsti kirāto nāsti niśśaṭhaḥ || 54 10
 yasminn evādhikam bhāram āropayati pārthivaḥ |
 sute vā tatkulīne vā sa lakṣmyā harate manaḥ || 55 (cf. I. 71)
 mūla-bhṛtye sāparādhe 'py āgataṃ tu na mānayet |
 pūrvāśritena rājyam ca sādhyate na pareṇa ca || 56 (cf. I. 75)
 svāmi-hita-niṣṭhuraṇām vijñāpayatām yathocitaṃ kāle | 15
 bhṛtyānām yas tasmān mṛtyur api ślāghaṇīyo 'sau || 57
 viruddhasya ca bhṛtyasya dantasya calitasya ca |
 amātyasya ca duṣṭasya mūlād uddharaṇam sukham || 58 (cf. I. 65)
 gaccha dūram api yatra nandase
 prccha bālam api buddhi-vistaram | 20
 dehi deham api pātra āgate
 chindhi bāhum api duṣṭam ātmanaḥ || 58 (cf. Pn. I. 430)
 na cāsti puruṣo rājñam yo na kāmāyate śriyam |
 aśaktāḥ śriyam ānetuṃ narendram paryupāsate || 60 (cf. I. 68)
 aneḷa-doṣa-duṣṭo 'pi kāyah kasya na vallabhaḥ | 25
 kurvann api vyalikāni yah priyaḥ priya eva saḥ || 61
 (cf. SP. I. 62)
 kiṃ gajena pramattena kiṃ duṣṭena ca mantriṇā |
 kiṃ dhanenātiduḥkhena kiṃ mitreṇa śaṭhena ca || 62 (cf. I. 72)
 satāṃ matim atikramya yo 'satāṃ vartate vaśe | 30
 acirāt sa sthita-sthāne dviṣatāṃ vartate vaśe || 63 (cf. I. 73)
 apriyasyāpi vacasaḥ pariṇāmāvirodhinaḥ |
 vaktā śrotā ca yatrāsti ramante tatra sampadaḥ || 64 (cf. I. 74)
 sulabhāḥ puruṣā rājñāḥ satataṃ priya-vādinaḥ |
 apriyasya ca pathyasya vaktā śrotā ca durlabhaḥ || 65 35
 kṣudre 'pi nūnam śaraṇam prapanne
 mamatvam uccaiḥ śirasāṃ satīva || 66

- svārtham uddharate prājñāḥ svārtha-bhramśo hi mūrkhataḥ | 67
 bahis sarvākāra-pravaṇa-ramanīyaṃ vyavaharan
 parānūhya-sthānāny api tanutarāṇi sthagayati |
 jagad vidvān evaṃ nipuṇam ati-sandhāya kapaṭaiḥ
 5 tāstasthaḥ svān arthān ghaṭayati ca maunaṃ ca bhajate || 68
 durjanaḥ prakṛtiṃ yāti sevyamāno 'pi yatnataḥ |
 svedanābhyañjanopāyair śva-puccham iva nāmitam || 69
 (cf. I. 77)
 nrpaḥ kāmāsakto na gaṇayati kāryaṃ na ca hitaṃ
 10 yatheṣṭaṃ svacchando viharati ca matto gaja iva |
 tadādhmātaḥ paścāt patati sa yadā śoka-gahane
 tadāmātye doṣān kṣipati na nijaṃ vetty avinayam || 70
 (cf. I. 83)
 mūṣakā grha-jātās ca hantavyā hy apakāriṇaḥ |
 15 upapradānair mārjāro hitakṛd rakṣyate budhaiḥ || 71 (cf. I. 46)
 upakartari saj-jane 'pi nīcaḥ
 kṛta-kṛtyas tv apakartum ihate |
 ata eva hato vane sa-putro
 hy upakartā Kathakena vānaraḥ || 72
 20 upakāro 'pi nīcānām apakārāya kalpate |
 payaḥ-pānaṃ bhujaṅgānām kevalaṃ viṣa-varadhanam || 73¹⁾
 mātā 'py ekā pitā 'py eko mama tasya ca pakṣiṇaḥ |
 ahaṃ munibhir anīto nītas sa tu gavaśanaḥ || 75 (cf. Pn. I. 416)
 *ahaṃ muninām vacanaṃ śṛṇomi
 25 śṛṇoty asau krūra-gavaśanānām |
 pratyakṣam etad bhavatā 'pi drṣṭam
 saṃsargajā doṣa-guṇā bhavanti || 86 (cf. Pn. I. 417)
 *na tv avijñāta-śilāya grhe dadyāt pratiśrayam |
 Duṇḍukasya hi doṣeṇa hata Mandavisarpiṇī || 77 (cf. I. 87)
 30 ahaṃ ihaiva vasann api tāvakas
 tvam api tatra vasann api māmakaḥ |
 hṛdaya-saṅgama eva su-saṅgamo
 na tanu-saṅgama eva su-saṅgamaḥ || 79

1) The Sanskrit passage which the editors have numbered 74 is the same as no. 76d; and similarly the passages numbered 78, 108, 138 and 172 in the edition are the same as 82b, 109 ab, 54d, and 177 ab respectively. I have therefore thought it unnecessary to reproduce them here.

dadāti pratigṛhṇāti guhyam ākhyāti prechati |
bhunkte bhojayate caiva śaḍ-vidhaṃ mitra-lakṣaṇam || 80
(cf. Pn. II. 39)

sneho 'pi kṛāṇam anartha-paramparāyāḥ || 81

*akāla-caryāṃ viṣameṣu goṣṭhīm 5
kumitra-sevāṃ na kadāpi kuryāt |
paśyāṇḍajam padma-vane prasūtam
dhanur-vimuktena śareṇa viddham || 82 (cf. Pn. I. 280;
SP. I. 93)

*sukhaṃ vasantāḥ payasā ca puṣṭāḥ 10
nṛpasya bhāryā-saha-dīpyamānāḥ |
te duṇḍubhāḥ sarpa-kṛtāparādhān
naṣṭā dhruvaṃ duṣṭa-parigraheṇa || 83

gurur agnir dvijātīnāṃ varṇānāṃ Brāhmaṇo guruḥ |
patir eva gurus strīṇāṃ sarvasyābhyāgato guruḥ || 84 15
(cf. Pn. I. 257)

atithir yasya bhagnāśo gṛhāt pratinivartate |
sa datvā duṣkṛtaṃ tasya puṇyam ādāya gacchati || 85
yo 'vinītasya saṃsthānaṃ dadāti sa vinaśyati |
Duṇḍukasyāparādhena hatā Mandavisarpiṇī || 86 20

sa kiṃ-sakhā sādhu na śāsti yo 'dhipaṃ
hitān na yaḥ saṃśṛṇute sa kiṃ-prabhuḥ |
sadānukūleṣu hi kurvate ratim

nṛpeṣv amātyeṣu ca sarva-sampadaḥ || 87 (Kīrātārjunīya, I. 5)
sampattayaḥ parāyattāḥ sadā cittam anirvṛtam | 25
taj-jīvitam aviśvāsyam teṣāṃ ye rāja-saṃśrayāḥ || 88 (cf. I. 87)
ācāryā narapatayaś ca tulya-śīlā

na hy eṣāṃ paricitam asti sauhṛdam vā |
śūsṛūṣāṃ ciraṃ api sambhṛtāṃ prayatnāt
saṃkruddhā raja iva nāśāyanti meghāḥ || 89 (cf. I. 89) 30

śāstraṃ suniścita-dhiyā paricintanīyam
ārādhito 'pi nṛpatīḥ pariśaṅkanīyaḥ |
aṅke sthitā 'pi yuvatīḥ parirakṣaṇīyā

śāstre nṛpe ca yuvatau ca kuto vaśitvam || 90
kāraṇenaiva jāyante mitrāṇi ripavas tathā | 35
ripavo yena jāyante kāraṇam tat parityajet || 91 (cf. Pn. II. 26)

- nimittam uddiśya hi yaḥ prakupyate
 dhruvaṃ sa tasyāpagame prasīdati |
 akāraṇa- dveṣi mano hi yasya tad
 vairam kādā 'sau paritoṣam eṣyati || 92 (cf. I. 94)
- 5 aranya-ruditam kṛtam śava-śarīram udvartitam
 sthale 'bjam avaropitam badhira-karṇa-jāpaḥ kṛtaḥ |
 śva-puccham avanāmitam satatam ūṣare varṣitam
 dhr̥to 'ndha-mukha-darpaṇo yad abudho janaḥ sevitaḥ || 93
 (cf. I. 105)
- 10 guṇā guṇajñeṣu guṇā bhavanti
 te nirguṇam prāpya bhavanti doṣāḥ |
 su-svādu-toyāḥ pravahanti nadyaḥ
 samudram āśādyā bhavanty apeyāḥ || 94 (cf. I. 100)
- kṛta-śatam asatsu naṣṭam subhāṣita-śatakam ca naṣṭam ajñeṣu |
 15 vacana-śatam avacanajñe buddhi-śatam cetyacetane naṣṭam || 95
 (cf. I. 103)
- durjana-gamyā nāryaḥ prāyeṇāpātrabhṛd bhaved rājā |
 kṛpāṇanusāri vittaṃ devo giry-udadhi-varṣi ca || 96 (cf. I. 92)
- snigdhair evāpy upakṛtam api dveṣyatām eti kiṃ cit
 20 snigdhad anyair apakṛtam api prītim evātanoti |
 durgrāhyatvān nṛpati-vacasām eka-bhāvāśrayaṇām
 sevā-dharmaḥ parama-gahano yoginām apy agamyāḥ || 97
 (cf. I. 99)
- maunān mūkaḥ pravacana-paṭur vācako jalpako vā
 25 pārśve dhr̥ṣṭaḥ kim uparathavā (so!) dūrato 'py apragalbhaḥ |
 kṣāntyā bhirur yadi na sahate prāyaśo nābhijātaḥ
 sevā-dharmaḥ parama-gahano yoginām apy agamyāḥ || 98
- para-sevā manuṣyāṇām asi-dhārāvalehanam |
 pañcānana-pariṣvaṅgo vyālī-vadana-cumbanam || 99
- 30 vaidyo vidvaj-jano 'mātyo yasya rājñāḥ priyam vadet |
 ārogya-dharma-koṣebhyaḥ kṣipram sa parihīyate || 100 (cf. I. 97)
- kāryeṣu yad āsanna-vinipātam
 yat pradhānam ca |
 śakyam sukhānubandham vipulā-
 phalam yac ca dharmīṣṭham || 101

- mṛdunā salilena bhedyamānāny
 apakṛṣyanti girer api sthalāni |
 upajāpaka-karṇajāpakaughaiḥ
 kimu cetāṃsi mṛdūni mānavānām || 102 (cf. I. 120)
- narapati-hita-kartā dveṣyatām yāti loke 5
 janapada-hita-kartā tyajyate bhūmipālaiḥ ||
 iti mahati virodhe dṛśyamāne samāne
 nṛpati-janapadānām durlabhaḥ kārya-kartā || 103
 (cf. Pn. I. 101)
- yādṛśī jāyate buddhir vyavasāyaś ca tādṛśaḥ | 10
 sahāyas tādṛśo jñeyo yādṛśī bhavitavyatā || i (cf. Spl. I. 249)
 na go-pradānaṃ na ca bhūmi-dānaṃ
 na cāna-dānaṃ na hiraṇya-dānaṃ |
 sarva-pradāneṣv abhaya-pradānaṃ
 tathā pradhānaṃ pravādanti dhīrāḥ || ii (cf. I. 117) 15
 paropakārārtham idaṃ śarīram | 104
 śarīram ādyaṃ khalu dharma-sādhanaṃ | 105
 punar vittaṃ punar mitraṃ punar bhāryā punar mahī |
 punaś śabdādayo rāmyā na śarīraṃ punaḥ-punaḥ || 106
 *bahavaḥ paṇḍitāḥ kṣudrāḥ sarve māyopajīvināḥ | 20
 kuryur doṣaṃ adoṣaṃ vā uṣṭre kākādayo yathā || 107 (cf. I. 116)
 *bahavo balavantaś ca upāyajñāś ca durjanāḥ |
 śakyā vañcayitum buddhyā Brāhmaṇaṃ chāga-kurkurāt || 109
 (cf. III. 69)
- kartavyaṃ ca na kartavyaṃ yad uktaṃ bahubhir janaiḥ | iii 25
 tāvad bhayasya bhetaṃ yāvad bhayaṃ anāgataṃ |
 āgataṃ tu bhayaṃ dṛṣṭvā tat-kāle ca bhayaṃ tyajet || 110
 ko 'ham kau deśa-kālau sama-viśama-
 guṇāḥ ke dviṣaḥ ke sahāyāḥ
 kā śaktiḥ ko 'bhyupāyaḥ katham 30
 api ca kiyat kīdṛśī daiva-sampat |
 sampattau ko 'nubandhaḥ pratihata-
 vacanasyottaraṃ kinnu me syād
 ity evaṃ kārya-siddhau vyavasita-
 manaso nopahāsyam prayānti || iv (cf. III. 121) 35

- guṇavad aguṇavad vā kurvātā kārya-jātam
 pariṇatir avadhāryā yatnataḥ paṇḍitena |
 ati-rabhasa-kṛtānām karmaṇām ā vipatter
 bhavati hr̥daya-dāhī śalya-tulyo vipākaḥ || 111
 5 satām sāpta-padam maitram | 115
 Brāhmaṇān nāvamanyeta nāvamanyeta devatāḥ |
 sarva-deva-mayo vipro na tad-vacanam anyathā || 116
 *snigdhānām hita-kartṛṇām yo vākyaṁ nābhinandati |
 sa kūrma iva durbuddhiḥ kāṣṭhād bhraṣṭo vinaśyati || 117
 10 (cf. I. 127)
 *anāgata-vidhātā ca pratyutpanna-matis tathā |
 dvāv imau sukham edhete yad-bhaviṣyo vinaśyati || 118 (cf.
 I. 128)
 āśāḥ pūrayitum guṇān prakatitum
 15 mānonnatim rakṣitum
 kāryam sādhayitum khalān
 skhalayitum lakṣmīm samāsevitum |
 sva-prāṇaiḥ parikalpitāñjali-
 jalaiḥ vikriya deha-sthitim
 20 santo bhūpatim āśrayanti na
 punar dainyāya duḥkhāya ca || 119
 *śātror balam avijñāya vairam ācarate tu yaḥ |
 sa parābhavam āpnoti samudra iva titṭhibhāt || 120 (cf. I. 125)
 sāhasaiḥ khalu Śrīr vasati | 121
 25 sandigdho vijayo yudhi | 122
 arthī doṣam na paśyati | 123
 para-dāra-gamanam anāyuh | 124
 na vadet svāmini kruddhe yuktam apy uttaram budhaḥ |
 jvarādaḥ dugdha-pānam hi viṣam āhur maṇiṣiṇaḥ || 125
 30 bhinatti samyak prahito bhedopāyas sthirām matim |
 bhūddharān karkaśa-śilān mahāśanir ivodakam || 126 (cf. I. 129)
 durmantriṇam kam upayānti na nīti-doṣāḥ
 santāpayanti kam apathya-bhujam na rogāḥ |
 kam Śrīr na darpayati kam na nihanti mṛtyuḥ
 35 kam strī-kṛtā na viṣayāḥ paritāpayanti || 127 (cf. SP. III. 63)
 sāmāiva hi prayoktavyam ādaḥ kāryam vijānatā |
 sāmā-siddho hi vijayo na prayāti parābhavam || 128 (cf. I. 137)

sāmādi-daṇḍa-paryantaṃ nayaḥ proktaś catur-vidhaḥ |
teṣāṃ daṇḍas tu pāpiyān tasmād daṇḍaṃ vivarjayet || 129
(cf. I. 139)

na mayūkhena ratnānāṃ
nātapena na vahninā | 5
sāmnaiva pralayaṃ (V. l. prabhayā) yāti
vidviṣa-prabhavaṃ tamaḥ || 130 (cf. I. 138)

kāryāṇy uttama-daṇḍa-sāhasa-
mayāṇy āyāsa-sādhyāni ye
prītyā sannamayanti nīti-kuśalāḥ | 10
sāmnaiva te mantriṇaḥ |
nissārāḷpa-phalāni ye tv avidhinā
vāñchanti daṇḍādhamās

teṣāṃ durnaya-ceṣṭitair narapater
āropyate Śrīs tulām || 131 (cf. Pn. II. 357) 15

grhiṇaḥ putriṇo mūlāḥ kṣatra-viṭ-cchūdra-yonayaḥ |
ity uktās sākṣyam arhanti naya-kovidam āpadi || 132

Āditya-Candrāv anilo 'nalaś ca

dyaaur bhūmir āpo hṛdayaṃ Yamaś ca |
ahaś ca rātrīś ca ubhe ca sandhye 20

Dharmaś ca jānāti narasya vṛttam || 133 (cf. Pn. I. 141)

*upāyaṃ cintayet prājñas tathā 'pāyaṃ ca cintayet |
śrūyate hi samudrānte nakulair bhakṣito bakaḥ || 134 (cf. I. 168)

brūhi sākṣin yathā-vṛttaṃ lambante pitaras tava |
tathā vākyam udikṣante utpatantu patantu vā || 135 25

nagno muṇḍaḥ kapāli ca bikṣārthi kṣut-pipāsitaḥ |
andhaś śatru-grhaṃ gacched yas sākṣi cāṇṛtaṃ vadet || 136

dharmo jayati nādharmo ity amogha-kṛtaṃ vacaḥ | 137

*Duṣṭabuddhes Subuddheś ca dvayor dharmasya saṃśayāt |
putrasyā 'py ati-pāṇḍityāt pitā dhūmena mārītaḥ || 139 (cf. I. 167) so

*dāsi-meṣa-viruddhena vānarāḥ pralayaṃ gatāḥ |
tasmāt kalaha-saṅkirṇaṃ dūrataḥ parivarjayet || 140

khāde hāsyē 'nna-pānāḍau śatruṇā saha bhojanam |
sambandham api kurvīta tatra vairam anusmaret || 141

apaśya Lakṣmī-haraṇārtha-vairatām 35
acintayitvā ca tad-adri-mardanam |

dadau nivāsaṃ Haraye mahodadhir

vimatsarā dhīra-dhiyāṃ hi vṛttayaḥ || 142

*yo 'rtha-tattvam avijñāya vaśaṃ krodhasya gacchati |
so 'cirād bhrāṃśayen mitraṃ Brāhmaṇo nakulaṃ yathā || 143

5 (cf. V. 1)

āyur-jñāne vayo-jñāne garbhīṇi-garbha-sambhave |
munayo 'pi vimuhyanti kiṃ punar māṃsa-cakṣuṣaḥ || 144

anāgatavatīm cintāṃ yo naraḥ kartum icchati |
satataṃ pāṇḍurāṅgas syāt Nāgaśarma-pitā yathā || 145 (cf. V. 2)

10 *anāgatārtham utprekṣya yasyārambho vijṛmbhate |
loke hāsyam avāpnoti Somaśarma-pitā yathā || 146

*ku-dṛṣṭaṃ ku-parijñātaṃ ku-śrutaṃ ku-parikṣitaṃ |
tan nareṇa na kartavyaṃ kirāṭeṇa tu yat kṛtaṃ || 147 (cf. V. 3)

pumsāṃ unnata-cittānāṃ dvayam eva sukhāvaham |

15 sarva-saṅga-nivṛttir vā vibhūtir vā su-vistarā || 148

udyogī prāpnuyād artham yaśo vā mṛtyum eva vā |

mṛtyum eva nirudyogī na yaśo nārtha-sampadaḥ || 149

guru-patnīva sā 'gamyā yā Śrīḥ pūrva-kramāgatā |

sva-bhujopārjitā yā tu sā hi sattvatāṃ priyā || 150

20 arthināṃ kṛpaṇā dṛṣṭis tvan-mukhe patitā sakṛt |

tad-avasthā punar deva nānyasya mukham ikṣate || 151

ma hehi suvaggāhiya mā pattiya jñāna ditti paccakkham |

paccakkham miyadittāṃ juttājuttāṃ viyārehi || 152

gurur ātmavatāṃ śāstā śāstā rājā durātmanām |

25 antaḥ-pracchanna-pāpānāṃ śāstā vaivasvato Yamaḥ || 153

*na viśvaset pūrva-virodhitasya

śatror hi mitratvam upāgatasya |

dagdhāṃ guhāṃ paśya ulūka-pūrṇāṃ

kāka-praṇītena hutāśanena || 154 (cf. III. 1)

30 mantra-nisrāvaḥ kāryaṃ vināśayati

sarva-dvārebhyo mantro rakṣitavyaḥ | 155

balavatā 'vaṣṭabdhasya videśa-gamaṇaṃ tad-anupraveśo vā | 156

jītena labhyate Lakṣmīḥ mṛtenāpi surāṅganāḥ |

kṣaṇa-vidhvaṃsini kāye kā cintā maraṇe raṇe || 157

35 puṣpair api na yoddhavyaṃ kiṃ punar nīśitaiś śaraiḥ |

yuddham akṣaya-doṣādhyam pradhāna-puruṣa-kṣayam || 158

kiṃ na hanti sutam mitram bandhum artham śriyam patim |
 sevyamāno hi daṇḍena sandigdha-vijayo yudhi || 159
 pravṛddha-cakriṇā 'krānto rājñā balavatā 'balaḥ |
 sandhim eva hi kurvita kośa-daṇḍātma-bhūṭaye || 160 (cf. III. 2)
 dharmaḥ prāḡ eva cintyaḥ saciva-mati- 5
 gati bhāvanīyā sva-buddhyā
 jñeyā lokasya vṛttir vara-cara-
 nayanair maṇḍalam prekṣaṇīyam |
 pracchādyau rāga-doṣau mṛdu-
 paruṣa-guṇau kāla-yogena yojyāv 10
 ātmā samprakṣaṇīyo raṇa-śirasi
 punaḥ so 'pi na prekṣaṇīyaḥ || 161
 prāṇa-draviṇa-lobhena yaḥ karoti yaśo-vadham |
 sa pāpaḥ kilakārthena dahann iva surālayam || 162
 Rāmāt paraḥ śūrataro 'sti kaś cit 15
 parābhavam strī-haraṇāt tato 'nyat |
 tathā 'pi Rāmo na śuśoṣa vārdhim
 babandha setum vijayī sahiṣṇuḥ || 163
 anyadā bhūṣaṇam pumsām kṣamā lajjeva yoṣitām |
 parākramaḥ paribhave vaiyātyam surateṣv iva || 164 20
 nindantu nīti-nipuṇā yadi vā stuvantu
 Lakṣmīḥ samāviśatu gacchatu vā yatheṣṭam |
 adyaiva vā maraṇam astu yugāntare vā
 nyāyyāt pathaḥ pravicalanti padaṃ na dhīrāḥ || 165
 asaḥāyaḥ samartho 'pi tejasvī kiṃ kariṣyati | 25
 nivāta-patito vahnīḥ svayam eva praśāmyati || 167 (cf. Pn. III. 48)
 durga-hīno narapatīḥ vātābhrāvayavaiḥ samaḥ | 168
 durgam catur-vidham proktaṃ āpatsv āśraya-kāraṇam |
 jālakaṃ pārvatam caiva dhānvanam vanajaṃ tathā || 169
 yaśo 'dhigantum sukha-lipsayā vā 30
 manuṣya-saṅkhyām ativartitum vā |
 mahotsukānām abhiyoga-janmā
 samutsukevāṅkam upaiti Lakṣmīḥ || 170 (Kirātārjunīya, III. 40)
 śāpatnam vastujam strījam vāg-bhūtam aparādhajam |
 vaira-prabheda-nipuṇaiḥ vairam pañcavidham smṛtam || 171 35
 anātham līngam uddiṣṭam na mokṣāya vidhīyate | 173
 śreyāṃsi bahu-vighnāni | 174

- *bāla-cumbita-nārī ca tṛṇa-coraś ca Brāhmaṇaḥ |
 dharmam karoti śakunis tāpaso nāsti saṁśayaḥ || 175
 atyācāram anācāram atinindyaṁ atistutiḥ |
 atisaucaṁ āsaucaṁ vā śaḍ-vidham dhūrta-lakṣaṇam || 176
- 5 *kṣudram arthapatim prāpya na tad vivadatām sukham |
 ubhāv eva kṣayaṁ yātau yathā śaśa-kapiñjarau || 177 (cf. III. 57)
 he jihve madhure snigdhe madhuraṁ kim na bhāṣase |
 madhuraṁ vada kalyāṇi loko hi madhura-priyaḥ || 178
 anārambho manuṣyāṇām prathamam buddhi-lakṣaṇam |
 10 ārabdhasyānta-gamaṇam dvitīyaṁ buddhi-lakṣaṇam || 179
 (cf. III. 70)
 balīyasā hīna-balo virodham
 na bhūti-kāmo manasā 'pi kuryāt |
 tathā ca kurvan na viśet pataṅgo
- 15 dipāntaraṁ prāpya yathā vinaśyēt || 180 (cf. III. 71)
 dvi-hasto 'sti dvi-pādo 'sti dṛśyate puruṣākṛtiḥ |
 śīta-vāta-paribhraṣṭo nilayaṁ na karoti kim || 181
 sūcīmukhi durācāre mūrkhhe paṇḍita-mānini |
 asamartho gṛhārambhe samartho gṛha-bhañjane || 182
- 20 (cf. Pn. IV. 58)
 avinīta-narāṇām hita-vākyam na bhāṣayet | 183
 *śreyo mūrkhasya na brūyāt saha-vāsam ca varjayet |
 paśya vānara-mūrkhheṇa vane sūcīmukho hataḥ || 184
 śakyo vārayitum jalena dahanaś
- 25 chatreṇa Sūrya-prabhā
 vyādhir vaidya-kṛtauṣadhena
 vividhair mantra-prayogair viṣam |
 nāgendro niśitāṅkuṣeṇa samado
 daṇḍena go-gardabhau
- 30 sarvasya uṣadham asti śāstra-vihitam
 mūrkhasya nāsty uṣadham || 185
 hīnaś śatruṇaṁ niḥantavyo yāvan na balavān bhavet |
 sañjāta-bala-pauṣkalyaḥ paścād bhavati durjayaḥ || 186 (cf.
 III. 73)
- 35 *śrūyate hi kapotena śatruś śaraṇam āgataḥ |
 Jīmūtena yathā-nyāyam sva-māṁsair api tarpitaḥ || 187 (cf.
 III. 78)

*śator api hitaṃ śreyo vivadete parasparam |
 coreṇa jivitaṃ dattaṃ rākṣasena tu go-yugam || 188 (cf. III. 79)
 upakārāṇi vākyaṇi śātrūṇāṃ upalakṣayet |
 vyādhā mṛga-vadhaṃ kartuṃ hr̥dyam gāyanti su-svaram || 189
 *śrūyate hi mṛtaṃ simhaṃ ghaṭayitvā tad-asthibhiḥ | 5
 kārayitvā ca sa-prāṇam tena Tuṅgabhujo hataḥ || 190
 pitṛ-gehe tu yā kanyā rajaḥ paśyaty asaṃskṛtā |
 aparasya tu sā veśyā jaghanyā vṛṣalī matā || 191
 *śvā vānaro mṛgaś caiva vyāghras simho mayā kṛtaḥ |
 kṛtaghno 'pi durācārī punaś śvaiva bhaviṣyati || 192 10
 *Sūryam bhartāram utsṛjya Parjanyaṃ Mārutaṃ girin |
 sva-yoniṃ mūṣikā prāptā svam yoniṃ na parityajet || 193
 (cf. III. 85)

ādānasya pradānasya kartavyasya ca karmaṇaḥ |
 kṣipram akriyamāṇasya kālaḥ pibati tat-phalam || 194 (cf. H. 15
 IV. 98)

varam agnau pradīpte tu prāṇānāṃ parivarjanam |
 na cā 'rijana-samsarge muhūrtam api sevanam || 195 (cf. III. 92)
 yad apasarati meṣaḥ kāraṇam tat prahartum
 mṛgapatir api kopāt saṅkucaty utpaṭiṣṇuḥ | 20
 hr̥daya-nihita-vairā gūḍha-mantra-pracārāḥ
 kim api vigaṇayanto nītimantas sahaṇte || 196 (cf. Pn. III. 35)
 vahed amitraṃ skandhena yāvat kārya-viniścayaḥ |
 tataḥ pratyāgate kāle bhindyād ghaṭam ivāmbhasaḥ || 197
 abhimata-mahāgranthi-prabheda-paṭīyasī 25
 gurutara-guṇa-grāmāmbhoja-sphuṭojjvalā |
 vipula-vilasal-lajjā-vallī-vidāra-kuṭhārikā
 jaṭhara-piṭharī duṣpūreyaṃ karoti viḍambanām || 198
 kim na jānāmy ahaṃ bhadre yadā badhnāmi darduram |
 kim cit kālam apekṣe 'haṃ vratānnaṃ Brāhmaṇo yathā || 199 30
 (cf. Pn. III. 216)

*skandhenāpi vahec chatruṃ kārya-sādhana-buddhimān |
 vataḥ kṛṣṇa-sarpeṇa maṇḍūko vinipātitaḥ || 200 (cf. III. 107)
 śāstrair hatās tu ripavo na hatā bhavanti
 prajñā-hatās tu ripavaḥ prahatā bhavanti | 35
 śāstraṃ nihanti puruṣasya śarīram ekaṃ
 prajñā kulam saha balaṃ sahasā nihanti || 201

ekaṃ nihanyāt saṃdehaḥ kāṇḍo mukto dhanuṣmatā |
buddhir buddhimatām dr̥ṣṭā hanyād rāṣṭraṃ sa-rājakam || 202
(cf. III. 123)

*prāptam arthaṃ tu yo mohād ānītaṃ pratimuñcati |
5 sa tathā vañcyate mūḍho jalajaḥ kapinā yathā || 203 (cf. IV. 1)
dharmam arthaṃ ca kāmam ca tritayam yo 'bhivāñchati |
rikta-pāṇir na gacchet tu guruṃ narapatim striyam || 204
(cf. IV. 13)

*āgataś ca gataś caiva yo gatvā punar āgataḥ |
10 akarma-hṛdayo mūrkhah svayam tena hataḥ kharaḥ || 205
(cf. IV. 15)

kutortham hṛdayam karmaḥ kāmāndhasya mṛgādhipa |
tad-dūra-parinaṣṭo 'pi yo 'yam maurkhyād ihāgataḥ || 206
phalāny amṛtakalpāni tr̥ptim dāsyanti yāni me |
15 tāni bhadra na rocante tavāpy audumbarāṇi ca || 207 (cf.
T. IV. 19)

*sādhavo mantra-samyogād buddhimantas suhr̥j-janāḥ |
sādhayanty āśu kāryāṇi kākā-kūrma-mṛgākhuvaḥ || 208 (cf. II. 1)
nakha-cchedyam atikrāntam paraśunā 'pi na sādhyate | 209
20 yasya yad bhavitavyam hi tad bhavaty eva nānyathā |
nīyate tena mārgena svayam vā tatra gacchati || 210
gaja-bhujaṅga-vihaṅgama-bandhanam
śaśi-divākarayor graha-pīḍanam |
matimatām ca vilokya daridratām
25 vidhir aho balavān iti me matiḥ || v (cf. Pn. II. 15)
āpat-kāle dhanam rakṣed dārān rakṣed dhanair api |
ātmānam sarvadā rakṣed dārair api dhanair api || 211 (cf.
PN. I. 356)

arthitā vibhavas tyāgaḥ svātantryam ucitajñatā |
30 etat pañca-guṇopetam āśrayanti 'śvaram budhāḥ || 212
adhanam khalu jīva-dhanam hemārtha-
dhanam mahā-dhanam dhānyam |
ati-dhanam etat sundara-vidyā
śīlam tapaś ca mitram ca || 213

35 svacchatā tyāgitā śauryam samāna-sukha-duḥkhitā |
anurāgaś ca dākṣiṇyam satyam śaucaṃ suhr̥d-guṇāḥ || 214

śīlaṃ mahānurāgaś ca samkṣiptaṃ mitra-lakṣaṇaṃ |
yasminn etad dhi tan mitraṃ tatrātmānaṃ vinikṣipet || 215

*kartavyāni ca mitrāṇi durbalāni balāni vā |
hasti-yūthaṃ vane baddhaṃ mūṣakaiś ca vimucyate || 216
(cf. Pn. II. 169) 5

*eka-puṃsā na gantavyaṃ ahinā kāka-kāraṇāt |
daṣṭas sañjivito vipraḥ karkaṭasya prasādataḥ || 217
dharmārthaṃ kṣiṇa-kośasya kṛṣatvam ati śobhate |
suraiḥ pītavaśeṣasya rekhā himarucer iva || 218
anyāya-vyaya-śīlaś ca hy anātha-kalaha-priyaḥ | 10
āturas sarva-bhakṣi na naraś śighraṃ vinaśyati || 219
saṅgrahī no 'vasīdati | 220

ṣaṇ-māsaṃ tu bhaven nāgaś catur-māsaṃ tu pannagaḥ |
dvi-māsaṃ tu naraś caiva adya bhakṣyo dhanur-guṇaḥ || 221
anakṣitā ca priya-pūrva-nāśanaṃ 15

vivādanaṃ duṣcaritānukīrtanaṃ |
kathā-prasaṅgo na ca nāma vismayo
virakta-bhāvasya janasya lakṣaṇaṃ || 222 (cf. II. 44)

ajñātaṃ jīvitam śūnyaṃ deśaś śūnyo hy abāndhavaḥ |
aputrasya gṛhaṃ śūnyaṃ sarva-śūnyā daridrataḥ || 223 20

udaye savitā rakto raktaś cāstamaye tathā |
sampattau ca vipattau ca mahatām eka-rūpatā || 224
mr̥taṃ vā yadi vā naṣṭaṃ yo 'titaṃ anuśocati |
duḥkhād duḥkham avāpnoti dvāv anarthau prapadyate || 225

vṛkṣaṃ kṣiṇa-phalaṃ tyajanti vihagā 25
dagdhaṃ vanaṃ śvāpadā

mālāṃ paryuṣitāṃ tyajanty ali-gaṇāḥ
śuṣkaṃ saras sārāsāḥ |

nirdravyaṃ puruṣaṃ tyajanti gaṇikāḥ
duṣṭaṃ nr̥paṃ mantriṇaḥ 30

sarvaḥ kārya-vaśāj jano 'nuramate
kaḥ kasya ko vallabhaḥ || 226

ko 'tibhāras samarthānāṃ kiṃ dūraṃ vyavasāyinām |
ko videsas savidyānām kaḥ paraḥ priya-vādinām || 227 (cf. I. 17)

janitā copanetā ca yaś ca vidyāṃ prayacchati | 35
anna-dātā bhaya-trātā pañcaite pitaras smṛtāḥ || 228

dāra-sampatti-sambaddhau tathā vaṃśa-kramāgataḥ |
rakṣito vyasanebhyaś ca mitraṃ jñeyam catur-vidham || 229
Paulastyaḥ katham anya-dāra-
haraṇe doṣam na vijñātavān

5 Kākutsthena na hema-kānti-
haraṇasyāsambhavo lakṣitaḥ |
akṣāṇām na Yudhiṣṭhiraṇa
viṣamo drṣṭo vipākaḥ katham
pratyāsanna-vipatti-mūḍha-

10 manasām prāyo matiḥ kṣiyate || 230

These are the Sanskrit quotations that are distinctly shown as such and numbered in the edition. The editors have overlooked and failed to number the stanza which I have distinguished above with the numbers i, ii, iii, iv and v and
15 given in the due order. The passage which is numbered 166 in the edition, on the other hand, is not an Sanskrit passage at all; it is in Kannaḍa and states that '*kāryodyogopāya, puruṣa-dravya-sampatti, deśa-kāla-pariñāna, vighna-pratikāra* and *kārya-siddhi* — these are the five components of *mantra*'.

20 Besides the above, there are some other Sanskrit quotations in the book which the editors have not distinctively printed and numbered as such. These are:—

suputraḥ kula-dīpakaḥ (p. 10, st. 49)

sahāyān mantra-niścayaḥ (p. 35)

25 mahiṣāśvam āmeḷane saha vinaśyati (p. 37)

hastinā padāti-yuddham iva balavad-vigrahaḥ (p. 3)

ātmārtham prthivīm tyajet (p. 39)

na himsyāt sarva-bhūtāni (p. 61)

ahimsā-lakṣaṇo dharmah (p. 61)

30 svayam catuspad-ādi-sevyaḥ (v. l. svayam catuspadādiṣv
asavaḥ) (p. 67)

maunam sarvārtha-sādhanaṃ (p. 68)

vīra-bhojyā vasundharā (p. 96)

taskarasyānṛtaṃ balam (p. 171; st. 244)

35 mantra-mūlo hi vijayaḥ (p. 219; st. 291)

āstām tāvan mantra-prastāvanam āryā (p. 222; st. 318)

yā matis sā gatiḥ (p. 263; st. 376)

suhṛd-darśanam auśadham (p. 280)

nānyathā muni-bhāṣitam (p. 256; st. 366)

paropakārāya satām vibhūtiḥ (p. 311; st. 451).

After thus giving in the foregoing pages an account of the contents of Du. and reproducing the Sanskrit quotations found therein, I shall now proceed to make some observations in connection with this version, namely, about the author Durgasimha and the time in which he lived, and the relation of Durga's version to that of Vasubhāga, T., Pn., SP., Hit. . ., the original Pañcatantra and the Brhatkathā of Guṇādhya. Before doing so, however, it may not be superfluous to make a few remarks about the edition of Du. and its relation to Durga's archetype.

It is stated by the editors in the preface (p. iii) that their edition is based on three MSS.¹⁾, two of which (ka; kha) give, after the Sanskrit stanzas, their purport in Kannaḍa as a sort of scholium or commentary, while the third (ga) gives the word-for-word meaning (pratipadārtha) instead. They have also observed, on p. iv, that Durga himself has, in the case of some Sanskrit stanzas, given a translation of them in Kannaḍa verses that immediately follow, and they have therefore correctly concluded that the Kannaḍa scholia or commentaries (found in the MSS. ka and kha) and the word-for-word meaning (of MS. ga) that follow immediately after the Sanskrit stanzas are not from the pen of Durga, but

have been added some time later by another writer. This writer does not seem to have been very proficient in Sanskrit; for, he has failed to understand correctly the meaning of some passages (e. g., of no. 103), and he has likewise given interpretations of other passages which are corrupt without apparently being aware that they are corrupt (cp. his interpretations of nos. 131, 132, 138 and 188). This shows that these stanzas were given in a corrupt form in the codex which he used, that is, that the readings of some of the Sans-

1) The editors have said nothing about the probable age of the three MSS.; but it is hardly likely that any of them can be earlier than 1600 A. D.

krit stanzas had become corrupt in the course of time after they were first transcribed (correctly) by Durga in his archetype. Another instance of a corrupt reading is to be seen on p. 80 in the enumeration of the five root evils (mūla-
5 vyasana); the first evil is here called abhava instead of svabhava, and considering the fact that the written signs for sva and a resembled each other to a great extent in the 11th century A.D. and earlier, there does not seem to be any doubt that Durga originally wrote svabhava in his archetype
10 and that this was copied as abhava by some later copyist.

With the exception, then, of such corruptions in the case of Sanskrit words and passages, and also of 'printing' mistakes, the edition seems to be a faithful copy of Durga's archetype. And I have therefore, in this article, throughout assumed
15 that, saving the above-noted exceptions, the edition is such a faithful representative of the archetype, that it does not contain any interpolated matter, and that all the matter contained in the edition, neither more nor less, was contained in Durga's archetype.

Bücherbesprechungen.

HANNS OERTEL, *The Syntax of Cases in the narrative and descriptive Prose of the Brāhmaṇas. I. The disjunct use of cases* (= *Indogermanische Bibliothek* edd. H. HIRT und W. STREITBERG †, I, 18). Heidelberg 1926.

Das großangelegte Werk, dessen erster Band uns vorliegt, stellt sich die Aufgabe, über die Ankündigung des Titelblatts noch hinausgehend, das für die Kasussyntax in Betracht kommende Material der den Sūtras vorangehenden vedischen Prosatexte in aller Vollständigkeit dem Leser vorzuführen 5 und zu erläutern, während DELBRÜCK's vor vier Jahrzehnten veröffentlichte *Altindische Syntax* — abgesehen von den hier nicht in Betracht kommenden Mantratexten — im wesentlichen auf die Prosa der Y. V.-Saṃhitās nebst Ait. B. und Śat. B. sich beschränkte und plangemäß die Belege in Auswahl vorführte. 10 Von der Zahl der bei OERTEL verzeichneten Stellen gibt der Index ein Bild, der auf 21 Doppelspalten sich erstreckt. Die Aufzählung der Belege allein des „echten“ Ablativus abs. umfaßt im Texte die Seiten 154—294. Die Umfänglichkeit dieser Materialien soll nicht einzig der Darstellung der Kasus- 15 lehre dienen. In Anmerkungen und Exkursen werden weitere Eigenheiten der Grammatik sowie des Wortschatzes und der textlichen Überlieferung so ausgiebig beleuchtet, daß auch ohne systematische Zusammenfassung dieses als Zugabe zur Syntax behandelten Stoffes ein neuer Standard für die sprach- 20 liche Durchforschung der Brāhmaṇa uns dargeboten wird.

Disjunct cases, im Satzgefüge isolierte Kasus, können auf verschiedenen Wegen sich ergeben. Erstens durch Prolepsis: aus rhetorisch-stilistischem Beweggrunde wird eine psychisch bedeutsame Wortform aus einem Satze herausgehoben und für 25 sich allein vorangestellt (bisweilen mit sich anschließendem *iti*), um hernach (in gewissen Fällen nach einleitendem *ātha*) durch ein Pron. demonstr. (*tā*, *etā*) wieder aufgenommen zu